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The Alumni Bulletin

Bangor Theological Seminary

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THE OLD CHAPEL ASSUMES A NEW LOOK

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXVI JULY, 1961 *Number 3*

THE SERVICE OF A PECULIAR PEOPLE

By ROBERT W. SPIKE

(The Reverend Robert W. Spike, General Secretary for Program, the Board of Home ssions of the Congregational and Christian Churches gave this address at Commencement, ne 6, 1961.)

THERE is abroad a kind of anxiety about the role of nearly every professional today. Doctors, lawyers, teachers, social workers are all re-aluating what their place really should be a society where so many drastic changes taking place in the common life and so ickly. It is good for ministers and people ncerned about the ministry to realize this, cause we sometimes feel there must be mething particularly neurotic about the erlasting examination of the role of the nister that has been going on in this coun- for the past decade.

We have had two major studies of what e job of the minister is or should be. The iebuhr study from a theological base con-uded that the minister should think of him-lf as a sort of pastoral director. The Bliz-rd study for the Russell Sage Foundation me up with a somewhat similar conclusion om a sociological perspective. Now the ovelists, after being silent about the clergy r sometime have decided that the minister a fascinating subject for character analysis nd have begun their excavation into his omplex life with real zest. John Updike in ne of the most brilliant novels of the year, *Rabbit, Run,* deals with a young minister, sympathetically, and yet with a sad conclusion that despite training, insight, compassion, he is not a channel for the mediation of the grace of God. He contrasts him to an older, more orthodox clergyman in a curious way. The older man, splendidly scornful of counselling and human relations, is reminiscent of a day when the preacher of the Word was carried by its very power and it was demeaning to try to psychologize it. But Updike is too honest to try to pretend that such a conception of the ministry is adequate for today.

Everywhere people pick and probe at the minister. Even my youngest son has his opinion. Some years ago he pleased his father by announcing that he was going to be a minister when he grew up. His older brother, who never for one second has entertained such an idea, asked him somewhat scornfully why he wanted to do that. The reply came with swiftness and great conviction, "Well, it's better than being a garbage man, isn't it?"

One of the results of so much focusing on the role of the minister is that we have tended to consider his position separately from the problems confronting the church as a whole. We have also witnessed great preoccupation

with a doctrine of the church in the last decade, but this discussion has often proceeded in isolation from these studies and diatribes on macerated ministers and the like. A great many popular bewailers of the lot of the clergy seem primarily concerned with what terrible things the church has done *to* the minister. Inadequate attention is paid either to what the church has done *for* the minister or what can be done so that church and minister can fulfill their calling.

I

For one possible definition of the calling of the ministry is as the service of a peculiar people.

In I Peter, the author says to the church, "You are a chosen race, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praise of him who has called you out of darkness into his marvellous light."

There are not many portions of Scripture that ever jolt me harder than this statement. It is as if I had been suddened fingered, a brilliant spotlight shone in my eyes, and a great embarrassment drenched me in humiliation. I am a part of a chosen race, a royal priesthood, a holy nation? I do not feel that way, and certainly the church which I have been a part of most of my life does not seem to act that way. It is far easier to take the King James description of the church as a peculiar people. I am very familiar with the peculiarities of church people and customs. What is more, that might fit very well for the purpose of an honest appraisal of the job of ministers—servants of a peculiar people—"flunkies" for folks who have the most outlandish taste in what constitutes an interesting way to spend their time, singing dreary hymns, maintaining drafty old buildings and talking in a kind of theological doubletalk. Yes, that is one possible way the ministry can be seen; hired managers of the affairs of a quaint organization. But fortunately, this is not what peculiar meant in Elizabethan times. Its primary meaning is its secondary meaning now, namely particular, so that the Revised Standard version translates this phrase, "God's own people." This makes that catalogue of descriptions even harder to take—"You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light."

Where do these high-sounding phrases come from? They are all descriptions that the Old Testament uses of the nation of Israel. And if we look at the history of that nation we see that these are not titles of special privilege. They are indicative of a special relationship to God, but each carries with it a memory of special indemnity. If Israel was a chosen race, it was not a choice of indulgence and special favor on God's part. The Scriptures recount the years of exile, the pain and anguish of a people suffering because they would not recognize that they were chosen to suffer for righteousness and not to rule in arrogance. So I Peter says to the church, thus it shall be with the church, only more so. Formerly there were priests to bear the sacrificial and sacramental responsibilities for the tribes. Now you all bear those duties. You are all priests. And to be God's own people, his peculiar people, means that you are bound to a particular task, the proclaiming of the wonderful deeds of God in the world.

So if we take this charge to the church with any seriousness at all, we see the minister's job as helping the church understand what kind of a peculiar people it really is. He is a servant of the church in this sense then, to call and recall the church to its true identity and to be an instrument, one among many, for the church to express its true mission. He is not to be thought of as a paid agent for the enhancement of the reputation of a particular church or even the public relations of the Christian forces in general. He is there to help the church release its own power, not to keep telling people either within or without what a good thing it really is. Sometimes this means chastisement as well as encouragement. It is always a lonely road, never free from self-doubt and a sense of unfulfillment. To expect anything different is illusory. Sometimes it means identification with one part of the church as against another part.

s a life of engagement in politics, church tics and community politics. It is a life ncongruous transitions from the most ab- t intellectual symbolization that exists to most pedestrian of housekeeping chores. moves also frequently from lives touched a narrow meanness to the noblest spirits can inhabit a man. It is thus easy to k of the ministry as an individual road, t with psychological hazards and personal mphs. But the minister can never really erstand what he is to do, apart from his damental calling of helping the church pond to its own call. In this he differs m every other professional. Others who k for groups are paid to strengthen and d as he is. Others are called to represent l speak for, as he is. But no one but the ister is called upon so frequently to defy technical employers, for the love of them, serve without being servile, and at the ne time to judge himself so severely, lest he t administering his flock instead of min- ring to them.

II

But if the minister's calling and the calling the whole church are so inextricably related, at are some of the major points of inter- ion? I want to mention two that seem me to be most crucial in these days.

First, the church needs to be reintroduced its own transcendent history, that singles out from every nation and race. If you a man what he is today, he is most likely say what he does, and then right after what his nationality is. It takes a little essing to get a religious identification, and en it will be either Protestant or Catholic, t a Christian. There are so many overtones moral superiority in claiming to be such, at the modern person is reluctant to claim

What is leaking out of the bottom of the servoir of the human personality in this land a sense of belonging to a great heritage that s together his loyalties, his roots, whence has come, and what he looks forward to, e final reckoning of what it means to be a ristian man. This is a part of what it eans to say "I believe in God." We make a great deal of having a contemporary religious faith. And yet all the deepest experience of our religious history tells us that to believe in a living God is to believe in a God of our fathers. The father of our Lord Jesus Christ is the God of Abraham, Isaac and Jacob.

In a hundred years the human race has moved across a frontier into a world so totally unlike all the past twenty centuries that it sometimes seems remarkable to me that there are as many sane people left in the world as there are. In a plastic and aluminum enclosure we have destroyed space and time, and have left only our raw sensations, of which we are all too uncomfortable. We are almost bereft of our fathers' inheritance. We cling to antiques and try to bring them back to life as moral principles and goals. But our hearts cry out for the mystery of Creation and the fleshiness of a whole faith.

J. Robert Oppenheimer, one of the great scientific minds of this generation, writes, "This is a world, in which each of us, knowing his limitations, knowing the evils of superficiality and the terrors of fatigue, will have to cling to what is close to him, to what he knows, to what he can do, to his friends and his tradition and his love, lest he be dissolved in a universal confusion and know nothing and love nothing."

Therefore one of the most pressing imperatives resting upon the minister is to help the church understand its own sacramental life. He is to lead them in worship, not just as an inspirational speaker or as a faddist in ritualistic fanciness. He must know and love the rich depths of genuine Christian liturgy. All Christian churches have a stake in this liturgy and not just the ones who have elaborate books of common prayer. He must preach as one who opens the Holy Scripture like a storehouse of truth and emotional power. This in the main is not a matter of knowing certain techniques, but of personal absorption in the whole heritage and drama of Christian history. He must draw on these sources not just for sermon illustrations in order to have proper credentials for what he is saying, but because he himself "lives" in the communion of the saints. The service of Holy Communion itself

must be restored as the place where the presence of Christ is most acutely acknowledged, and preaching itself must be sacramental. What do I mean, by insisting on the restoration of the sacramental sense? Isn't this to retreat into "gobbledegook"? Isn't there a danger that a minister can become so enamoured of the refinements of churchy etiquette that the gospel will lose all its cutting edge in life? There is certainly that danger, if sacrament is thought of as something intellectual or mystical in its entirety.

But the sacramental life of the church is not primarily mystical. It is rooted in mystery, yes, but it is joined with the materialism of everyday life. The heart of the Holy Communion is the common stuff of food and drink, presented and received at the fount of all life's meaning, the mysterious Creator, Redeemer God who gives himself for us. Our Puritan fathers could not possibly have been accused of liturgical fussiness. Their very rejection of the abuses of an over-prettified service however, was a tremendous affirmation of the naked power of the sacramental acts of worship. Bernard Lord Manning writing of their feeling said, "To call on the name of God, to claim the presence of the Son of God is in itself an act so tremendous and so full of comfort that any sensuous or artistic heightening of the effect is not so much a painting of the lily as a varnishing of sunlight."

III

A couple of weeks ago, I was receiving the usual mumble of after-service greetings in the narthex of a church where I had been the guest preacher. Sandwiched in between a goodly supply of "We enjoyed your speech" and "Very helpful" 's, some one said, "Thank you for your poetry." I had not quoted any real poet so I assumed he must have meant my preaching as a whole. My first reaction was one of suspicion, I must confess. Did he mean that what I was saying was a lot of pretty nonsense, or did he really mean it as a compliment? I still do not know. I do know that ministers need to be poets in the very best sense of the word. They need to be able to invoke the language of faith and t signs of ancient power that will unlock f people the deep recesses of their being, who they are as God's own people. So ma have largely ceased to believe in mystery all, only in chance and accident. So fe come eagerly expecting to receive anythi that will reach them at the deep levels their heart. People are literally dying b cause they are drying up.

It is to be truly "peculiar" to dare to thi of one's self as belonging to God in so special sense. To cultivate and enrich th special relationship is the job of the ministe and it begins by the assumption on his pa of his own ultimate belonging there. N every man is aesthetically inclined, and th dimension of his life should not depend upo the false pretension that he is a man of hig culture if he is not. On the other hand th great need in the clergy today is for few craftsmen and practitioners, and for a gre abundance of charismatically powerful peopl Deepen every channel that leads to thoughtf wisdom. Take time for reflection, and n just the rote repetition of a devotional perio Live a little recklessly on the inside. Becom acquainted with the drama and the moveme of all the saints in all the ages, and s them roam through these haunted da through their ideas and their memory. T live with Christ is to live with all his brethre and his witnesses through the ages. Lead yo people into the knowledge of who they ar to the unbroken places of their communio "and endless line of splendor," as Vach Lindsay saw it.

If the church needs to recover its ow transcendent history, she needs also to s herself as a people with no privileges. Th has always been the most difficult irony all for the church to comprehend, no matt what period of history. We are told that w are God's own people, but without any speci pass to heaven or any assurance that we a necessarily more right even in this life. Tha seems grossly unfair somehow, and we a tempted to think that the whole thing is farce. There have to be some benefits, o the whole thing is not human, we say. Pe

the benefits inhere in just the interior
ledge that we are special, we Christians.
ve try to play up our specialness in secure
utional form. And just when we're snug
secure in our cathedral or our constitu-
someone reminds us that to be God's
people means in some way to pay atten-
to what God has shown himself to be in
life of man. There is that cross and
st on it, and this reminds us that God
d everything, security, even death—and
e God's peculiar people means something
that, too.

ow distasteful! Let us forget it, or better
let us just talk so loudly about how
derful it was that Christ did it that no
will notice that we are curling our toes
nd the edge of the pew in front of us,
e will not have to do anything about it.
of the most important parts of the min-
's calling is to help the church understand
its peculiarity resides in risking and serv-

ow does he do it? By exhorting people
ourse. We know the answer to that. That
what a preacher does. He preaches at
ple to do things that he is not called upon
lo himself. I am afraid this is what most
ple secretly think. And they are often
t.

ime is running out on the church as far
practicing what her Lord preaches is con-
ned. This past week I took part in a
sive rally in Harlem, a rally of sympathy
n black South Africans on the day of the
allation of the new aparthheid republic of
th Africa. This was a rally sponsored by
eminent committee of moderates, of all
s and religions. The people who came
e, by and large, from the churches of
lem. It was held in one of the great
rches of Harlem. And yet the greatest
tion was stirred by those who condemned
church and its weak policy of going along
h the majority on the race issue. There
s even an all-out attack on passive resistance
an invention of the churches to keep black
ple subservient. One recognized it as the
of the Black Muslim group, now gaining
at strength, but it was applauded by hun-
dreds who are not Muslim. They are just tired of waiting.

The minister's moral exhortation to the church will be to no effect, if he himself is not involved in the hard struggles that confront men as men today. If the church has to see itself as a people with no privileges, then the minister has always to be living that way. There is a great temptation still facing the clergy to think that its training and position ought to guarantee a certain kind of respect. And there are always enough older ladies around to keep him thinking that way. There are those who mourn the passing of the status of the minister in the average community. I am not one of them. What I do mourn is the keeping up of the pretext that he is still honored for his office. We greatly need a new insistence not on our rightful dues, but on the essential "laity" of the clergy.

This does not mean showing folks what regular guys we are, and how we have problems, too. It is more fundamental than that. It means being on the frontier of the human struggle, caring with more cost, abhoring all pretence and fatuousness, stepping out on one limb after another for the sake of human values and human beings. The chaplain of Yale this past week was not engaging in a grandstand play. He was proclaiming through his act in Montgomery that the people of God and her ministers have no privileges save that of proclaiming God's love for every man.

It sounds like such an obvious thing. The minister should act like a human being. It is not such an easy thing for anyone in these days. A play that has had wide influence in Paris and London and this last season in New York is Eugene Ionesco's *Rhinoceros*. It is a fantasy in which a rhinoceros suddenly appears in a small town, trampling through its peaceful streets. Soon there are two or three, until the "movement" becomes universal. Various citizens of the town begin to transform themselves into these beasts because they must move with the times. People who at first are horrified by these monsters, begin to capitulate as more and more people make the transition and join the horde of roaring brutes blindly trampling down the town. One man resists

to the end to maintain his integrity and identity alone in a world where all others have succumbed to the "beauty" of brute force, natural energy and mindlessness. As he is the last man left in the town, even he suffers pangs of fear and disgust with himself for not having joined the crowd. He looks in the mirror and says, "I've only myself to blame. I should have gone with them while there was still time. Now it's too late! Now I'm a monster, just a monster! Now I'll never become a rhinoceros, never, never. I've gone past changing. I want to, I really do . . . I can't stand the sight of me. I'm so ugly. People who try to hang on to their individuality always come to a bad end. Oh well, it's too bad, I'll take on the whole lot of them! I'll put up a fight against the lot of them . . . I'm the last man left, and I'm staying that way until the end. I'm not capitulating."

I do not want to cast the minister in t solitary heroic role, although sometimes may feel that way. But the forces of humization are very strong. We live by r and fear of adventure. The church parti larly will cease to be the church if she mo into a well-protected cove, just off the m stream, a little shrine where the herd m pause fitfully to contemplate the curious fa of their ancestors. The church is pecul because she is called to serve the world, of it, in its pain and lostness, to keep the wo human, made in the image of God. And minister serves that peculiarity. That is w he is. He is there to keep the floodli turned on as the words of identification put to us—"You are a royal priesthood, holy nation, a peculiar people that you m declare the wonderful deeds of him who cal you out of darkness into his marvellous ligh

THE SEMINARY OPENS ITS 146TH YEAR

SEPTEMBER 17, 1961

September 17, 18, 19 — Orientation Days for entering students.

September 19, 8:00 p. m. — Opening worship service. Address by Professor Arnold W. Hearn.

GIVING HEED TO THE RIGHT THINGS

By Walter L. Cook

(Professor Cook, Harry Trust Professor of Preaching and Pastoral Relations, and Adviser to the Senior Class, gave this sermon at the Baccalaureate Service, June 4, 1961.)

In the fourth chapter of the first letter to Timothy, that young man is given some sound advice—very personal advice. In the last verse of this chapter, from a senior counselor, he receives this message: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself and them that hear thee."

Take Heed Unto Thyself

Hundreds of years after these words were written, in the 18th Century, Dean Jonathan Swift wrote a very practical sermon entitled "The Difficulty of Knowing One's Self" which has a bearing on this admonition. In this sermon Swift calls for the practice of private self-examination. Men seldom converse with themselves, he says, or take heed to what happens within them. (In these latter days of so much introspection we may feel that his words are out of date.) But when he goes on to say that men fail to reflect upon their lives because this is a labor of the mind which cannot be performed without pain and difficulty, he is surely in style. He says that man seldom converses with himself because "such conversation with his own heart, may discover some vice or infirmity within him, which he is unwilling to believe himself guilty of."

The minister's *self*—the thing he is, standing with his bare feet on the bare earth—this is the self to which we are to give heed, what he really are, what we are becoming.

There are so many ways to look after ourselves, our interests, our hopes, our ambitions. Our lives as ministers are, as James Stalker has said, very *outside* lives: they are always going out. We are forever talking, or visiting, or attending, or gathering, or occupying, or invoking, or counseling, or burying, or marrying, or frequenting. We are busy, and life can easily get to be *all* outside. We ourselves may be lost in the midst of busy programs designed to save everybody else.

Then, too, taking heed to ourselves may mean that we are working toward more and more inches of newspaper publicity, or plotting strategy on how to become prominent figures in our denomination. Jesus' followers were giving heed to themselves when thy fell to bickering about posts they would like to fill in the Lord's government. "O Lord, review my qualifications." Peter had his eye on the prime ministry, Judas surely hoped to be secretary of the treasury, probably the sons of thunder felt they were groomed to be secretaries of war. Key spots in the cabinet drew the usual number of applicants who had their eye on the main chance.

You will notice that the writer of this letter, counseling Timothy, does more than generally admonish. And there is nothing here about taking heed to one's self which even remotely suggests that he work toward ecclesiastical preferment, a larger salary, or a bigger church (often these days referred to, euphemistically, as a larger field of service). Timothy's mentor is specific enough, and, distressingly non-materialistic! Says he: "Let no one despise your youth," "set an example for believers in speech and conduct, in love, and purity," "do not neglect the gift you have." His instructions rise to a climax as he says: "Train yourself in godliness." *Take heed* to yourself in godliness. A thorough perusal of our Seminary catalogue will not discover this course listed—godliness. In what field should it be found, the Biblical, the historical, the theological, the practical? Apparently you are expected to preside over your own training in this course. To "train" originally meant to exercise physically, but used metaphorically it may suggest any kind of discipline. Timothys shall discipline themselves in the faith.

Through such discipline our faith may be woven into the very texture of our life and thought. Only through such training can it become our very own.

Suppose a man preaches on the incarnation, or the resurrection, or redemption, and "no hint of adoring wonder streams from the pulpit to the pew." How may we expect the deacon, the clerk, the treasurer, the chairman of the official board, the average hearer to exclaim, "I know . . . " "I am persuaded . . ." "I have committed . . . ," unless we, the preachers, are disciplined in godliness and can say *I* know, *I* am persuaded, *I* have committed?

Take Heed to The Doctrine

"Till I come, attend to public reading of the Scripture, to preaching, to teaching," says Timothy's guide.

Teaching what? There is so much in the gospel that seems beyond our reach. Margaret Anderson was editor of the *Little Review,* an *avant garde* journal. Upton Sinclair, sometime editor of a socialist paper wrote to Miss Anderson: "Please don't send me your magazine any more. I can't understand anything in it." Miss Anderson replied: "Please don't send me your socialist paper any more, I can understand *everything* in it, so do not want it any longer." If the gospel is clear in every detail then part of its glory has fled. There is mystery here, ineffable, sublime. Sometimes I stand amazed in the presence of that phrase "the simple gospel." It comes so trippingly off the tongue. *Is* it so simple, as though Almighty God's redemptive action in the complexities of history could be reduced to some cut and dried formulae wrapped in neat capsules ready for pulpit delivery each Sunday at eleven? Are there really "simple gospel" answers to God's relation to human tragedy, with its frustrations, guilt, anxiety and despair? Herein lies our challenge, for if there are no "simple" answers, there are divine ones, all-sufficient ones, radiant ones.

Just think of what the Christian minister has to preach. His task is to portray the truth about God, to proclaim salvation and show the way to it, to make radiant the truth of the incarnation, to emphasize the splend of the atonement, to relate the work of t Holy Spirit. No preacher in possession these teachings can ever be tongue-tied Sunday morning. He has at his finger-ti inexhaustible riches.

A visitor to the anthracite coal regions Pennsylvania inquired of one who was famili with mining operations, whether the depos of coal accumulating through eons of ti showed signs of exhaustion. The answe "One hundred years of mining has touch only the outermost fringes of the great c posits." Take from the gospel riches unto and those riches still remain. Poets, novelis statesmen, reformers, theologians, and preac ers can draw upon the limitless riches Christ. It is impossible to run out of gosp A lifetime of teaching will not deplete o whit the deposits of God's treasures.

"God has given to us the ministry of reco ciliation, to wit, that God was in Christ reco ciling the world unto himself, not imputi their trespasses unto them; and hath comm ted unto us the word of reconciliation. N then we are ambassadors." Great should our effort as ambassadors to escape ineptitu as we seek to bring treasures new and old the members of the congregation.

Take Heed to Them That Hear You

That is, to those who are immersed in d mestic and worldly cares, sometimes living confusion and darkness; but also to those wh sometimes long for light to illuminate the lives. They turn to us for guidance and hel Woe to us, if week by week, we come to the empty-handed, or present to them counterfe treasure, or proffer them a gospel couche in such sophisticated terminology that the r sponse we get is a baffled bewilderment an not a joyous acceptance.

It is possible to become so immersed in th message that we forget the man. And ca we think of the most degraded men as worth of salvage? Can we see in them magnificen undeveloped possibilities? Can we see the as potential brethren in Christ, as heirs heaven? To be sure we shall see the seam side—souls soaked in degradation coming t

railing murky clouds of original sin. We take long looks at the depth of sin in human heart. We may become discour- because of the slow-crawling pace of stian growth, the capacity of church bers to resist good influences.

we ponder: is what we are saying *hing* their hearts and minds? Theological ulations are mere intellectual exercises ss they register with the hearer. Preach- the gospel is our business, but preaching ords thrown away unless those words are opriated, comprehended, absorbed. The tive preacher finds an opening into the context of his hearers' lives. In order the message to take effect in the minds of congregation they must have an over-all ression that the minister is living their with them, sensing, even sharing, their culties.

The prayer which includes the phrase "all sorts and conditions of men," must have struck more than one pastor as being a good description of the people he serves. Some souls are as hard as a concrete sidewalk, while other souls resemble a glade of thistles. Some receive the truth, others resist it; some try to act upon it, others ignore it.

The most wonderful work in the world is not to use iron and steel to create a car or plane or rocket. It is not to write a *Scarlet Letter,* a *Hamlet,* or an *Odyssey.* The most wonderful work is to take an ignoble man, and through the ministry of the word, see him transformed into a humble, obedient child of God. Therefore: "Take heed unto thyself, and unto the doctrine, continue in them, for in doing this thou shalt save both thyself and them that hear thee."

LIFE AT 83

By George H. Coffin

(The author, of the Class of '11, recited this poem when he spoke at the Alumni Luncheon on Commencement Day.)

The worth of life is richer at the close
Than many times the number of the years,
For love and toil have gathered in repose
The golden harvests of the turning spheres.
From earth's abundant yield the spirit learned
To choose with care the season's better part
That filled the growing years with strength and turned
The world into the forms of noble art.
No need to clothe with fear or heavy cloak
The spirit's flame from blinding wind or cold;
For often as the storms upon it broke,
The morning sky grew bright with cleansing gold.
The years of true devotion well equip
The sunset hours with joyful fellowship.

HEARTS AND MINDS, AND HANDS AND VOICES

By Frederick W. Whittaker

(The President of the Seminary delivered this address on the occasion of dedication of the renovated Chapel building at the Baccalaureate Service, June 4, 1961.)

THE mood and the message of this holy moment is beautifully expressed in a verse from one of my favorite hymns, "Angel Voices, Ever Singing." It was exactly one hundred years ago, in 1861, that Francis Pott wrote these lyrics of dedication:

Here, great God, today we offer of thine own to thee.
And for thine acceptance proffer, all unworthily,
Hearts and minds, and hands and voices, in our choicest melody.

For more than a century this Chapel building has been a sacred place of "Learning and Piety, Study and Devotion"—to quote the description used in the original dedicatory address. Tonight, as we reconsecrate the sanctuary and classrooms to the same high purposes may we remember the hands and voices, the minds and hearts—both past and present—which constitute the continuing mission of Bangor Theological Seminary.

The hands are symbolic of all the physical labor and material wealth involved in establishing and maintaining this building. The workmen of 1859 performed their task with such skill that the structure is still sturdy and sound; with the interior renovations now completed it is ready to serve for another hundred years. Interestingly, the original cost of $12,000 was used several times over to pay for the reconstruction. Dr. Calvin Clark, in his history of the Seminary, gives full credit to the ladies of the mid-nineteenth century "who had it in their hearts to build a Seminary Chapel." Quoting the 1859 report of the State Conference Visitors, he writes: "God bless the ladies of Bangor, who started this enterprise; and the ladies throughout the State and elsewhere who have been helping to move it on. They are entitled to all the credit of this noble undertaking. The 'Corban Society' shall be held in remembrance wherever the name of Bangor Seminary is known." In the twentieth century many ladies have been joined by many men to make available through generous gifts the necessary funds for the restoration of this Chapel. They, too, shall be held in grateful remembrance.

The trained hands of the architects, contractors, and artisans should not be forgotten in this hour. To one who watched the process with admiration there is in the change from the old library to the new and lovely sanctuary something close to miraculous transformation by the hands of men. A feature of the construction not readily apparent is the special design of the chancel furniture. The pulpit, lectern, rails and communion table are movable and may be interchanged for teaching purposes and for a variety of worship experiences. The present arrangement can be easily changed to provide a central pulpit, or all chancel furniture can be removed for the presentation of religious drama. Only the cross must remain in its place of honor. We are blessed tonight also by talented hands at the organ console. Our appreciation is shown by the reverent awe with which we receive this ministry of music.

For years to come the organ, one of man's ingenious instruments of praise, will be a voice guiding and inspiring the devotional life of this school. Through it we shall hear the faith of Mendelssohn and Bach, and with its help we shall sing the hymns and anthems of Isaac Watts, Charles Wesley, and a host of Christian witnesses who speak to us in song. *Other* voices will be heard in this place. From the lectern we shall read and hear the voice of God as it has been recorded in the Scriptures by men to whom he has revealed himself. While the world outside is filled with angry noises and bewildered cries we shall listen here to words of wisdom from the ancient prophets and apostles of the Jewish Christian tradition. We shall come to know Jesus as the Christ, the son of God, the saviour of men. Thus shall we be prepared to minister in his name to the world outside.

Within these walls God will continue the revelation which began before the time of

man history, and through the voice of the
y Spirit modern Christians will feel the
pact of Pentecost and the Damascus Road,
Gethsemane and Calvary. We shall be en-
passed by a host of witnesses; but we
ll ourselves be redeemed, converted, called,
ructed so that we may be instruments of
divine will in our day of life upon the
d earth. The voices of men also will be
rd in this sanctuary. And I should add,
voices of women. Faculty members and
dents, alumni and invited guests, will stand
this pulpit to proclaim the truth which is
them. With fear and trembling, yet with
confidence born of religious conviction,
se will join the long line of faithful ones
o for decade upon decade have uttered in
s building the "good news" of Christianity.
om this hearing of many voices in the house
the Lord surely there will come a spiritual
essing upon members of the Bangor Seminary
mily now and in the years ahead.

This is a school of theology, and in other
rts of this building students and faculty
embers will gather to seek fulfillment of
sus' commandment, "Thou shalt love the
ord thy God with all thy mind." Thus we
so dedicate the classrooms where the voices
God and of man will be examined and dis-
ssed with full academic freedom and with
ll the intellectual power which the Creator
as bestowed upon his children. Theology
as been called "the queen of the sciences,"
nd one of our greatest military heroes has
eclared that the problems facing contem-
orary society are "basically theological." If
his be true—and I believe it is—the hours
ent in classroom dialogue here in this Sem-
nary are of tremendous import to God's provi-
ential plans. All of the discoveries of the
hysical, biological, and social sciences, all of
he values of the fine and liberal arts, find
heir fruition and their ultimate meaning only
n the context of theology.

We do well then to invoke divine favor upon
he workings of our minds as we search for
unity of faith and reason. In the long his-
ory of academic life at Bangor Seminary the
radition of free inquiry after truth has grown
p and flourished. Many disciplines have been involved in this search: the Greek and Hebrew languages, Old Testament and New Testament study, church history, systematic theology, philosophy and psychology of religion, Christian ethics, homiletics and Christian education. A vast library of books, great stores of professorial knowledge, and generations of student inquisitiveness have been the components of this holy enterprise. No one of these disciplines, no one of these components, has been sufficient unto itself; no one has been more significant than another; but each has had its distinctive part in enabling students and professors alike to love God "with all thy mind." This is a heritage worth noting and preserving.

Jesus also said, "Thou shalt love the Lord thy God with all thy heart." Hands, voices, and minds are interwoven in the "choice melody" which we offer to God in this dedication service. In the final analysis, however, religion is an affair of the heart. It is in the experience of worship that man finds a covenant relationship with God which is truly called "holy communion." So we return to the chapel in search of the divine love without which we cannot live and dare not die. Essentially we come here not so much to hear the voices of men, but to seek the presence of God. He has created us so that we are comforted and redeemed not by the work of our hands or the conclusions of our minds, but by the transformation of our hearts. We turn, then, instinctively toward the cross and the table of our Lord. Here is the power and the grace by which we become the sons and daughters of God. Here on the cross we see the sacrifice of our Saviour whereby our sins are forgiven and we are made righteous again in the sight of his Heavenly Father and ours. Here we sit at the sacramental table and we are strengthened by the faith that the living Spirit of Christ abides in us as servants of the divine Kingdom. Here we know in our hearts that "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." And we are made ready to engage in the sacred act of dedicatory prayer.

SEMINARY NEWS

ANNUAL TRUSTEES MEETING

Dr. Daniel W. Fenner of Framingham, Mass., and the Reverend Elwin L. Wilson of Orono, Maine were named trustees of Bangor Theological Seminary at the annual meeting held on Monday, June 5th, at the Seminary. The Board of Trustees also adopted a budget of $190,000 for the coming year.

The Reverend Clarence W. Fuller of Melrose, Mass., was re-elected chairman of the Board of Trustees. Other officers named were Dr. Cornelius E. Clark, secretary; and Charles F. Bragg, 2nd, treasurer.

Dr. Fenner, a native of Utica, N. Y., attended Hamilton College and received his A. B. from Colby College in 1952. He was graduated from Bangor Theological Seminary in 1951 and received his B. D. in 1952, and was awarded an honorary L.H.D. degree from New England College in 1956. Dr. Fenner was ordained in September, 1951, and he served as pastor of the Skowhegan Federated Church. Since 1957 he has been minister of the Grace Congregational Church in Framingham, Mass. Dr. Fenner was vice president of Bangor Theological Seminary from 1953 to 1957. He is married and has three children.

Mr. Wilson was graduated from Bates College with a B. A. in 1924 and from Boston University School of Theology with A.B., S.T.B. in 1927. He was visiting lecturer at Bangor Theological Seminary on Methodist history and polity from 1956 to the present time. He was superintendent of the Bangor District of Methodist Churches until June when he was named Executive Secretary of Education and Missions for the Methodist Conference of Maine. Mr. Wilson has held pastorates at West Scarboro, Westbrook, South Portland, and Biddeford. He served as superintendent of the Portland District of the Maine Methodist Conference from 1942 to 1947 and head of the Maine Christian Association at the University of Maine from 1950 to 1954.

The Board accepted the resignation of the Reverend Alfred G. Hempstead, formerly Augusta district superintendent of the Methodist Church. Mr. Hempstead had served as an alumni representative on the Board since 1954. The Resolutions Committee was instructed to prepare an appropriate minute recognizing the devoted service which Mr. Hempstead has given to the school.

Tentative plans for the celebration in 1964 of the 150th anniversary of the granting of the Seminary's charter in 1814, were discussed, and the chairman of the board was empowered to name a committee of six: three trustees and three faculty members to draw up plans for the event.

The trustees, taking recognition of the fact that the Seminary received a bequest of $120,000 from the estate of Major Theodore Pearfield Walker of Blue Hill, voted to name the book stack area of the Moulton Memorial Library in memory of Major Walker and to have plaques designating the same.

President Frederick W. Whittaker in his annual report said: "I am convinced that the next five years, which will feature the sesquicentennial celebration, is a period during which the school should and can establish itself on a firm financial foundation and, more important expand its service to the churches. We have an excellent faculty and curriculum, our academic facilities are in first-class condition. We need more students, additional funds, and adequate housing. This is the challenge which we face."

ALUMNI MEETING AT FRAMINGHAM

On April 26th thirty-four alumni from New England and New York State gathered in Framingham, Mass., for the third annual spring meeting of the Alumni Association. Dr. Stephen Szikszai, George A. Gordon Professor of Old Testament Language and Literature, gave two lectures and participated in a discussion period. At the luncheon President Frederick W. Whittaker gave a report concerning recent events and future plans at the Seminary.

SEMI-ANNUAL MEETING OF THE ALUMNI

The Bangor Theological Seminary Alumni Association and the Bangor-Brewer Ministers

iation held a joint meeting at the Semi- Tuesday morning, June 6th, followed by ncheon at the Seminary Commons. Dr. in M. Deems, Dean of the Seminary, he speaker and he discussed the National cil of Churches of Christ to which he a delegate at the San Francisco meeting. Deems discussed the nature of the Council its work and told something of the pro- l merger initiated by Dr. Eugene Carson e, stated clerk of the Presbyterian Church e U.S.A., and supported by Bishop James of the Episcopal Church. The merger for the union of four major denomina- : Presbyterian, Episcopal, Methodist, and United Church of Christ.

ne Reverend S. George Bovill, '54, of vorth, vice president of the Alumni Asso- on, presided at the meeting. There were ings from the Reverend Charles T. Brown Bucksport, who was graduated from the nary twenty-five years ago, and from the erend George H. Coffin of Westminster t, Vermont, a member of the class of 1911. Coffin read a sonnet entitled "Life at 83" h he had written especially for this oc- on and which he dedicated to the Class 961. The poem is published in this issue ne *Bulletin.*

PROFESSOR DAVID W. JEWELL ESIGNS TO ACCEPT POSITION AT OBERLIN GRADUATE SCHOOL OF THEOLOGY

r. David William Jewell, professor of istian education at Bangor Theological inary, has resigned his position to become ctor of the Schauffler Division of Christian cation and associate professor of Christian cation in the Graduate School of Theology Oberlin College effective September 1 this .

r. Jewell succeeds Dr. George P. Michael- , who is retiring. Dr. Michaelides has n associated with the Schauffler educational gram since 1940. He was president of auffler College, then located in Cleveland, n 1946 until its merger with the Oberlin logy school in 1954. He then became director of the Schauffler Division and professor of church history, and also served as acting dean of the Graduate School of Theology for about three years.

Dr. Jewell is a native of Prairie Village, Kansas, and a graduate of Carleton College where he earned the Bachelor of Arts degree in 1948. He received a Bachelor of Divinity degree from Union Theological Seminary in 1951 and a Doctor of Education degree from Teachers College, Columbia University, in 1957. He is an ordained minister of the Congregational Christian Churches.

Before coming to Bangor he taught at Mount Hermon School for Boys from 1951 to 1953, served as minister of Christian education at Union Church in Pocantico Hills, New York, 1954-55, and was instructor in psychology and religious education at Union Seminary, 1955-57.

Articles and book reviews by Dr. Jewell have appeared in religious periodicals, including *Crossroads, Church Social Worker, Christian Century* and *Religious Education.* He was editor for a year of the *Union Seminary Quarterly Review.* He is a member of the Professional and Research Section, Division of Christian Education, National Council of Churches of Christ in the U. S. A. and served on the executive committee of the NCCCUSA Department of Family Life from 1958 to 1961. He is also a member of the Association of Seminary Professors in the Practical Field, the Religious Education and Religious Research associations.

Dr. Jewell served as president of the Bangor-Brewer Council of Churches, 1959-60 and as a member of the Adult Committee of the Maine Council of Churches from 1958 to 1961. He served with the U. S. Naval Air Corps from 1943 to 1945. In 1949 Dr. Jewell married the former Elaine Steffensrud of Chisholm, Minnesota. The Jewells have three daughters. Their Oberlin residence will be 40 N. Pleasant Street.

The Schauffler Division of Christian Education traces its beginnings to 1886, when Dr. Henry Albert Schauffler, formerly a missionary of the Congregational Board in Turkey and Moravia, opened a school to train assist-

ants in his work among Cleveland immigrants. Known first as the Schauffler Missionary Training School, it became Schauffler College in 1924 and was empowered to grant Bachelor of Science degrees in religious education (1930) and in social work (1931). Since its merger in the summer of 1954 with the Graduate School of Theology at Oberlin, the Division has offered two-year programs at the graduate level.

THE REVEREND CLARICE M. BOWMAN APPOINTED TO SEMINARY FACULTY

The Reverend Clarice Margaret Bowman of High Point, N. C., will become Associate Professor of Christian Education at Bangor Theological Seminary effective September 1. She will be the first woman appointed to the resident faculty in the 147-year history of the school. Miss Bowman will succeed Dr. David W. Jewell who has resigned to accept a position on the faculty of the Graduate School of Theology at Oberlin College.

Prof. Bowman is an ordained minister of the Methodist Church and is widely known as a denominational leader in Christian education work, a teacher, and an author. Since 1952 she has been Assistant Professor of Religious Education at High Point College, a Methodist School in North Carolina. Previously she was for 16 years a member of the national staff of the General Board of Education of the Methodist Church, working out of Chicago and Nashville, Tenn. Her early experience included four years as director of Christian education at Plymouth Congregational Church, New Haven, Conn.

Born in Mount Airy, N. C., Professor Bowman studied at Duke University and received the A. B. and A. M. degrees with a major in Christian education. She has completed further graduate work at Boston University School of Theology, Vanderbilt School of

Theology, University of Southern Californ School of Theology, and is currently engag in study for the Ph.D. degree at the Univers of Chicago Divinity School. Miss Bowm has traveled throughout the United States a lecturer and worship leader at many scho and among several denominations. She h special competence in the fields of you work, camping, leadership training, and w ship.

Among Prof. Bowman's many publicati are several books and more than 700 artic The Association Press has just published h latest work, a 384-page volume entitled *R sources for Worship*. Her other books includ *Guiding Intermediates, Restoring Worshi Spiritual Values in Camping*, and *Ways You Learn*. She comes to the Seminary facu at an opportune time since the school will b gin next fall a new program for women lea ing to the Bachelor of Religious Educati degree.

R. MYRON F. KLINKMAN NAMED
IECTOR OF NEW MENTAL HEALTH
OGRAM UNDER FEDERAL GRANT

angor Theological Seminary will establish
ental health program in cooperation with
Bangor State Hospital which will inaug-
e a vital new type of ministry by the
inary. A three-year grant totaling $27,000
bsidize this program has been awarded to
Seminary by the National Institute of
tal Health through the United States De-
ment of Health, Education, and Welfare.
o direct this program the Seminary has
ed to its resident faculty, effective Sep-
ber 1, the Rev. Myron F. Klinkman, Th.D.,
has been chaplain at the Harrisburg, Pa.,
e Hospital since 1955. He will teach
ses in psychology and in pastoral coun-
ng at the Seminary and will supervise a
cal training program at the Bangor State
pital for Seminary students. Under an
ngement approved by Superintendent Dr.
old A. Pooler, Dr. Klinkman will become
art-time staff member at the Bangor State Hospital. At the Seminary Dr. Klinkman will have faculty status as associate professor of psychology and pastoral counselling.

One of the anticipated results of this project is that throughout the State of Maine, and wherever else graduates of the Seminary may serve in years to come, there will be an increased awareness and understanding of mental health problems among clergymen and lay people. As the program develops it is also proposed that workshops in mental health problems will be conducted for ministers in the field who have not had the benefit of the kind of training offered under the project. Such workshops may be scheduled during the summer months or at some other mutually convenient time.

Dr. Klinkman was born in Lancaster, N. Y., in 1922. After graduation from Lancaster High School he spent five years as a tool designer in Buffalo, N. Y., and at the same time studied engineering in evening sessions at the University of Buffalo. In 1942 he enlisted in the U. S. Army, learned radio and telephone repairing, entered combat in 1944 as an infantryman, was captured in the Battle of the Bulge and remained a German prisoner until the end of the war.

In 1946 Dr. Klinkman enrolled in Capital University, Columbus, Ohio, and three years later he graduated with the B. A. degree. In 1951 he received the B. D. degree from Capital University School of Theology. Later he enrolled in the Boston University School of Theology and received his Th.D. degree in 1955. His pastoral experience consists of five years as an assistant minister on a part-time basis, two years of supply-pastor work, and one year as a full-time pastor. He is an ordained minister of the Congregational Christian Churches. He is married and has two children. Mrs. Klinkman has been an art instructor in the Harrisburg State Hospital for the past five years.

Dr. Klinkman is accredited as a Chaplain Supervisor by the Institute of Pastoral Care. He has conducted a series of courses in Clinical training at the Harrisburg State Hospital and under this program a large number of

ministers and theological students have received instruction in the general area of mental health. Dr. Klinkman's own clinical training was taken at the Massachusetts General Hospital, Boston Psychopathic Hospital, the Metropolitan State Hospital, the Medfield State Hospital, all in Massachusetts. He also served a year as counselor at the Boston University Pastoral Counselling Center.

PROFESSOR ARNOLD W. HEARN RECEIVES PH.D. DEGREE

The Reverend Arnold W. Hearn, assistant professor of philosophy of religion and Christian ethics at Bangor Theological Seminary has received the degree of Doctor of Philosophy from Columbia University for work done in a program administered jointly by Columbia University and Union Theological Seminary.

The title of Dr. Hearn's dissertation was "The Problem of Biblical Authority: A Critical Study of Some Recent and Contemporary American Protestant Theologians Representative of Evangelical Liberalism, Contemporary Orthodoxy, and Neo-Reformationism." The study analyzes and criticizes three major Protestant conceptions of the nature and significance of Scripture as these are represented by a number of American theologians and biblical scholars. It makes a special effort to present each viewpoint sympathetically, correcting common stereotypes and caricatures and calling attention to its contribution to theological discussion.

Dr. Hearn is an ordained Methodist minister and has served a three-year pastorate in New York City. He is married to the former Elinor Joy Scott, and they have four children. He holds the B. A. degree of the University of Missouri and in 1949 he received the B.D. degree of Union Theological Seminary. He served for one year as instructor in religion at Princeton University and has been an instructor in philosophy of religion and systematic theology at Union Theological Seminary. Dr. Hearn has been assistant editor of *Christianity and Crisis* and managing editor of *Christianity and Society*. He has also contributed articles to the *Christian Century*, *Motive* and *The Intercollegian*. Dr. Hearn will assume the title of associate professor at the Seminary on July 1.

SENIOR CLASS AT SEMINARY HONORED AT ANNUAL BANQUET

The annual banquet of the Christian Association honoring members of the Senior Class was held at the Bangor House on June 5th. Dr. and Mrs. David Jewell, who are leaving the Seminary for Oberlin College, were special guests for the evening.

Burton Bartholomew, '62, was master of ceremonies for the occasion. Vocal and instrumental music was furnished by Alan Carpenter, '63, and Mr. and Mrs. Jack Whitehead, '63.

President Frederick W. Whittaker spoke to the group and Mrs. Whittaker presented the P. H. T. awards (Pushing Hubby Through) to Mrs. Russell I. Brown, Mrs. Robert V. Brownlie, Mrs. George E. Bullens, Mrs. David K. Cain, Mrs. Clifton G. Davis, Mrs. Grant D. Kirker, Jr., Mrs. A. Dean Lundstrom, Mrs. Ian McLauchlan, Mrs. John R. Tolman, Mrs. Harold W. Tucker, and Mrs. Paul E. Willard.

Dr. Andrew Banning, on behalf of the faculty, presented a gift to Dr. and Mrs. Jewell as a token of the esteem in which they are held at the Seminary. Remarks were made by the Reverend Clarence W. Fuller, chairman of the Board of Trustees.

Ian McLauchlan, president of the class of 1961, on behalf of the class presented the Seminary with a revolving fund for the use of students who need help in purchasing books. The class members hope to keep adding to this fund in the future.

rrangements for the banquet were in the ge of Joseph Hedrick, '62, Richard Hetzel, and Robert Pugh, '62. Following the nuet the group adjourned to the Seminary nasium for dancing. Music was furnished an ensemble composed of Seminary stu-

NEW CHAPEL DEDICATED AT BACCALAUREATE SERVICE

he new Chapel at Bangor Seminary was cated at the Baccalaureate Service on day, June 4th. The sanctuary has seating mmodations for 180 and is located in the inary's one-hundred-year-old chapel build- which has been completely renovated dur- the past year as a part of the development s. The building now contains seven class- ns and the new sanctuary.

he chapel is a worship center of unusual uty. The prominence of the cross is ac- uated by a series of wooden louvers and special lighting effects. A new Allen elec- ic organ has been installed. The pulpit, ern and communion table are movable, thus king it possible either to use a divided ncel or to place the pulpit in the center n the communion table before it at floor l. For the presentation of religious drama, chancel furniture can be removed. These ible arrangements allow for a variety of rship and teaching experiences. Services e conducted in the chapel for the first e on May 9th.

President Frederick W. Whittaker gave the icatory address on the subject "Hearts and ds, and Hands and Voices." Dr. Cornelius Clark, secretary of the Seminary's Board of stees, offered the dedicatory prayer, and an Mervin M. Deems gave the Invocation Scripture reading. An organ recital was en by Priscilla Hall Mague, Mus.B. The verend Walter L. Cook, Harry Trust Profes- of Preaching and Pastoral Relations, ached the Baccalaureate Sermon on the ject "Giving Heed to the Right Things." Professor Cook's sermon and President Whittaker's address are published in this issue of the *Bulletin*.

SEMINARY GRANTS NINETEEN B. D. DEGREES AT COMMENCEMENT EXERCISES

On June 6th the Seminary granted nineteen Bachelor of Divinity degrees and seven diplomas at Graduation Exercises held at the All Souls Congregational Church in Bangor. The degree recipients were:

Robert Bruce Boutwell, '59, Jeffersonville, Vt.
Raymond Henry Bradley, Jr., '57, Rangeley, Maine
Russell Irvin Brown, '61, Waterville, Maine
George Curtis Conklin, '60, Yonkers, N. Y.
Walter Wayne Daggett, '59, Staunton, Va.
(In absentia)
Clifton George Davis, '61, Melrose, Mass.
Robert Frank Dobson, '60, Guilford, Conn.
William Erwin Feldt, '58, Island Pond, Vt.
Walter George Hartley, '60, Solon, Maine
Kenneth Gordon LaFleur, '56, Castine, Maine
Ian McLauchlan, '61, East Walpole, Mass.
Valton Vincent Morse, '40, Cumberland Center, Maine
Robert Harvey Sargent, '60, Searsport, Maine
Bertram Otis Smith, '60, Strong, Maine
Raymond Earl Stineford, '58, Alfred, Maine
John Swanson, '60, Mexico, Maine
John Russell Tolman, '61, New Sharon, Maine
Harold Williams Tucker, '61, Freeport, Maine
David Edward Wigley, '54, Belfast, Maine

Diplomas were presented to:

Robert William Brownlie, Clinton, N. Y.
George Eugene Bullens, Bangor, Maine
David Kingman Cain, Weymouth, Mass.
Grant Dickie Kirker, Jr., Lake George, N. Y.
Arlen Dean Lundstrom, Carpentersville, Ill.
Martin Woodrow Perry, Bridgewater, Mass.
Paul Edgar Willard, Chester Depot, Vt.

The commencement address entitled "The Service of a Peculiar People" was given by

Dr. Robert W. Spike of New York City, General Secretary for Program of the Board of Home Missions of the Congregational Christian Churches. Dr. Spike's address is published in full on other pages of the *Bulletin*. The invocation was given by Dean Mervin M. Deems and the prayer was offered by the Reverend Clarence W. Fuller, chairman of the Seminary's Board of Trustees. The Seminary choir under the direction of William R. Mague, Mus.B., provided music for the worship service. Academic prizes were awarded to the following: Jonathan F. Morris Prize for the Senior Class to A. Dean Lundstrom; Jonathan F. Morris Prize for the Middle Class to Miss Margaret A. Messer; Jonathan F. Morris Prize for the Junior Class to Thomas R. W. Longstaff; and the Seminary Prize to Thomas R. W. Longstaff. A reception following the service was held in the vestry with Mrs. Frederick W. Whittaker and Mrs. Mervin M. Deems serving as hostesses.

ALUMNI NOTES

Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

William H. Hotze. *(Change of address: Room 327, Lindell Hotel, Lincoln, Nebraska.)*

Walter A. Morgan. *(Change of address: 84 Mansfield Ave., Norton, Mass.)*

Ralph A. Christie. *(Change of address: Arawana, 122 Newfield St., Middletown, Conn.)*

—Cedric E. Crawford. *(Change of address: 1840 Carlson Boulevard, Richmond, Cal.)*

J. William L. Graham resigned his pastorate of the First Congregational Church of Lebanon, Conn., in April and presently is residing in Brooklyn, Conn., where he is serving as supply and ad interim minister. *(Address: Brooklyn, Conn.)*

5—H. Newton Clay, minister of the Crawford Memorial Methodist Church of Winchester, Mass., conducted services commemorating the ninetieth anniversary of the church during the week of April 9-16. This celebration included Christian Vocation Sunday service with the Rev. Guy H. Wayne as participant, a banquet on Friday evening, and an anniversary Sunday service with Bishop James K. Mathews presiding at the dedication of the educational unit and social hall. *(Address: 30 Dix Street, Winchester, Mass.)*

—Leslie R. Craig, formerly minister of the Bethany Congregational Church of South Attleboro, Mass., 1953-61, has accepted a call as minister of the Presumpscot Union Parish, Maine. *(Address: Windham Hill, R. #1, South Windham, Maine.)*

—G. Duncan Moores, who has served for eleven years as Executive Secretary of Education and Missions of the Maine Methodist Conference has been appointed pastor of the School Street and North Street Methodist Churches at Gorham, Maine. *(Address: 24 College Ave., Gorham, Maine.)*

'31—Everett W. Gould has accepted the pastorate of the Congregational Church of Newark Valley, N. Y. Mr. Gould has previously been minister of the Congregational Church in Euclid, Ohio, since 1954. *(Address: Newark Valley, N. Y.)*

'32—Ernest C. Flood, formerly minister of the Old Town Methodist and Stillwater Federated Churches since 1951, has been appointed by Bishop Mathews as pastor of the Grace Methodist Church of Bangor, Maine. *(Address: 70 Fifteenth St., Bangor, Maine.)*

'34—Lewis E. Distant has resigned as pastor of the Poland Community Church of Poland, Maine, and is residing in Portland, Maine. He had served the church since 1959. *(Address: 796 Forest Ave., Portland, Maine.)*

'36—Charles T. Brown was honored by the Elm Street Congregational Church of Bucksport, on Sunday, June 4th, at five o'clock in commemoration of the twenty-fifth anniversary of his ministry. Among those participating in the service were the following: Rev. Alexander D. Loudon, '34; Rev. S. George Bovill, '54; Rev. G. Dale True, '60. *(Address: Bucksport, Maine.)*

'39—Homer S. Hughey was appointed by Bishop Mathews at the Maine Methodist Conference in May as pastor of the Rockland and South Thomaston Methodist Churches. Mr. Hughey has been minister of the Livermore Falls and East Livermore Methodist Churches since 1958. *(Address: Rockland, Maine.)*

'39—Donald A. Scanlin has resigned his pastorate of the United Christian Church of Circle, Montana. *(Address: 817 22nd St., W., Billings, Montana.)*

ex-'44—Robert E. Burt. *(Change of address: 119 High St., South Acton, Mass.)*

ex-'44—Robert B. Goodwin, formerly Superintendent of the Southern District of the Newark Methodist Conference for the last two years, has accepted a call as minister of the Madison Methodist Church,

Madison, N. J. *(Address: Madison Methodist Church, Madison, New Jersey.)*

ex-'44—Newell K. Hall has resigned his pastorate of the Congregational Church of Candor, New York. Mr. Hall has been pastor of the church since 1957. *(Address: Candor, N. Y.)*

'44—Malcolm A. MacDuffie, Sr., has resigned his pastorate of the Congregational Church of Waterville, Maine, and will travel for one year. *(Address: Waterville, Maine.)*

ex-'44—Alfred F. Vincent. *(Change of address: Main 87, Orr's Island, Maine.)*

'44—John P. Webster, Jr., served as Seminary chaplain on April 19 and 20. *(Address: 12 So. Main St., West Hartford 7, Conn.)*

'45—George M. Hooten, Jr., formerly minister of the Franklin Street Congregational Church of Manchester, N. H., 1948-61, has accepted a call to the First Church of Christ, Marblehead, Mass. *(Address: First Church of Christ, Marblehead, Mass.)*

'47—Congratulations to Lawrence F. Small who has been appointed Dean of Men of Rocky Mountain College effective September 1st. *(Address: Rocky Mountain College, Billings, Montana.)*

'49—John F. Anderson has been called to serve as minister of the Vergennes and New Haven Congregational Churches, Vermont. He was formerly pastor of the Congregational Churches of Barnet and East Barnet, Vermont, 1956-61. *(Address: Vergennes, Vt.)*

'49—Robert A. Snelling. *(Change of address: 1002 Alberta, Oceanside, Cal.)*

'50—N. Wesley Haynes served as Seminary chaplain on May 9, 10, and 11. *(34 Plymouth St., Montclair, N. J.)*

ex-'51—Norman C. Young, formerly pas of the Methodist Church in Cal Maine, 1957-61, was appointed by Bi op Mathews at the Maine Metho Conference in May as minister of Methodist Churches of Hartland, F myra, and Athens. *(Address: Hartla Maine.)*

'52—Dawson W. Burt. *(Change of addre 818 Carbeck Drive, Ann Arbor, Mich*

'52—John E. Pickens, Jr., has been called minister of the Church by the S Madeira Beach, Florida. Mr. Picke was previously pastor of Christ Chur New Smyrna Beach, Florida, since 19 *(Address: Church by the Sea, Made Beach, Florida.)*

'52—B. H. A. Unger conducted a service dedication recently of the new ma and the newly redecorated sanctuary the First Presbyterian Church of Robi son, Illinois. *(Address: 204 Sunset Bl Robinson, Ill.)*

'53—Roy J. Davison. *(Change of addre 96 South Main St., Waterbury, Vt.)*

'53—Neal E. Lake has accepted a call as mi ister of the United Church of Cheste Conn. He has previously served as mi ister of the Congregational Church Bradford, Vt., 1957-61. *(Address: Unite Church, Chester, Conn.)*

'55—Herbert B. Cousins. *(Change of addres P. O. Box 582, Brunswick, Maine.)*

ex-'55—Richard W. Mellerup will be enrolle in September in the Sir George Willia College in Montreal, Canada, for "qual fying studies" for one year. *(Addres Box 3, Main St., Ellenburg Depot, N. Y.*

'55—Jack E. Perkins, formerly minister c Christian education of the First Cor gregational Church of Winter Park, Fla 1958-61, has accepted a call as pastor c the First Congregational Church of Me bourne, Fla. *(Address: First Congrega tional Church, Washington and Straw bridge, Melbourne, Fla.)*

Henry M. Hansen has accepted a call as minister of the Brimfield Congregational Church of Brimfield, Illinois. He was formerly pastor of the Ponckhockie Congregational Church of Kingston, N. Y., 1957-61. *(Address: Box 277, Brimfield, Ill.)*

Kenneth G. LaFleur was awarded the B.A. degree from the University of Maine in June. *(Address: Castine, Maine.)*

Richard I. Dale has resigned his pastorate of the United Baptist Church of South Strafford, Vermont. *(Address: Strafford, Vermont.)*

Milton L. Smith was awarded the B.A. degree from the University of Maine in June. *(Address: Monticello, Maine.)*

William E. Feldt was awarded the B.S. degree from Lyndon State Teachers College in June. *(Address: Island Pond, Vt.)*

John R. Johnston, minister of the Congregational Church in Mexico, Maine, since 1958, has accepted a call to the Congregational Church in Killingworth, Conn. *(Address: Congregational Church, Killingworth, Conn.)*

Raymond E. Stineford was awarded the B.A. degree from Nasson College in June. *(Address: Alfred, Maine.)*

Walter W. Daggett was awarded the B. A. degree from Bridgewater College in May, and has accepted a call to serve as minister of the Barren Ridge Church of Staunton, Virginia. *(Address: 2900 Pickett St., Hopewell, Va.)*

Benjamin T. Hammond has accepted a call as pastor of the Bethany Congregational Church of Bridgeport, Conn. He was formerly minister of the Milbridge Federated and Wyman Methodist Churches, Maine, since 1958. *(Address: 193 Frenchtown Road Bridgeport 6, Conn.)*

'59—Donald E. Eyman has accepted a call to serve the Congregational Church of Candor, New York. He was formerly Minister of Religious Education at the First Congregational Church of Springfield, Mass., 1960-61. *(Address: Candor, N. Y.)*

'59—Ray C. Hollis was awarded the B.S. degree from Farmington State Teachers College in June. *(Address: 700 Union St., Bangor, Maine.)*

'60—Charles H. Benson, Jr., was awarded the B.S. degree from Farmington State Teachers College in June. *(Address: Methodist Parsonage, Richmond, Maine.)*

'60—The First Congregational Church of Ogdensburg, New York, Donald F. Blanchette, pastor, voted recently to purchase two homes located on property adjoining the church. These homes will be razed and a new building erected for use of church activities. *(Address: 224 New York Avenue, Ogdensburg, N. Y.)*

'60—George W. Broadbent was awarded the B.S. degree from Farmington State Teachers College in June. *(Address: 24 Pleasant St., Milo, Maine.)*

'60—G. Curtis Conklin was awarded the B.A. degree from the University of Maine in June, and has been called as the minister of the Presbyterian Church of South Amenia and First Presbyterian Church of Wassaic, New York. *(Address: Wassaic, N. Y.)*

'60—Walter G. Hartley was awarded the B.S. degree from Farmington State Teachers College in June. *(Address: Solon, Maine.)*

'60—Robert H. Sargent was awarded the B.S. degree from Farmington State Teachers College in June. *(Address: Searsport, Maine.)*

'60—Bertram O. Smith was awarded the B.S. degree from Farmington State Teachers College in June. *(Address: 1 Church St., Strong, Maine.)*

'60—John Swanson was awarded the B.S. degree from Farmington State Teachers College in June, and has been called as pastor of the Congregational Church of Mexico, Maine. *(Address: 47 Granite St., Mexico, Maine.)*

'60—Paul R. Youngholm, formerly minister of the Methodist Churches of Newport and Detroit, Maine, has been appointed as pastor of the Limestone and Caswell Methodist Churches. *(Address: Limestone, Maine.)*

'61—Russell I. Brown has been called as pastor of the Mariner's Church of New York City. *(Address: 524 W. 42nd Street, New York 36, N. Y.)*

'61—Clifton G. Davis has been called as pastor of the Congregational Churches of East Concord and Loudon, New Hampshire. *(Address: R. F. D. #6, Concord, N. H.)*

'61—A. Dean Lundstrom has been called as minister of the Congregational Church of Leaf River, Illinois, and will continue his education at the Northern Illinois University. *(Address: Leaf River, Ill.)*

BIRTHS

Our congratulations to:

'47—Elfie and Lawrence Small on the birth of a son, Daniel Irving, on December 8, 1960. *(Address: Rocky Mountain College, Billings, Montana.)*

'56—Marion and Edward Smith on the birth of a son, Daniel Bion, on April 12, 1961. *(Address: First Church (Unitarian), Peterborough, N. H.)*

'50—Lydia and William Slater on the birth of a daughter, Beth-Leah Josie, on March 25, 1961. *(Address: R. F. D. #2, Southbridge, Mass.)*

INSTALLATIONS AND ORDINATIONS

'48—Delbert L. Achuff, Jr., was installed minister of the Mayflower Congregational Church of Billings, Montana, April 16, 1961. *(Address: 2645 North Bridger Drive, Billings, Montana.)*

ex-'55—Richard W. Mellerup was ordained a Deacon by the Troy Annual Conference of The Methodist Church on Sunday, May 21, 1961, at the First Methodist Church of Saratoga Springs, N. Y. *(Address: Box 3, Main St., Ellenburg Depot, N. Y.)*

'55—Frederick A. Momenthy was installed as minister of the Edgewood Congregational Church of Cranston, R. I., on February 12, 1961. *(Address: 174 Armington St., Cranston 5, R. I.)*

'55—Stewart K. Rowley was installed by the Rutland Association as pastor of the First Congregational Church of Fair Haven, Vermont, on April 16. Rev. Kenneth Clinton of Springfield, Mass. preached the sermon. Other participants were: Rev. Ben Smith, Rev. Luther Durgin, Mr. Roger Albright, Rev. George Weiss, Rev. Bowen Shattuck, and Rev. John DeBoer. *(Address: Fair Haven, Vermont.)*

'59—Walter W. Daggett was ordained to the Christian ministry of the Church of the Brethren in the Barren Ridge Church of Staunton, Virginia, on Sunday, May 21, 1961. Dr. Donald Clague of Bridgewater College was the guest speaker. *(Address: 2900 Pickett St., Hopewell, Va.)*

'60—Donald F. Blanchette was ordained to the Christian ministry in the First Congregational Church of Ogdensburg, New York, on Sunday, June 4, 1961. The order of worship follows: Invitation to Worship, Rev. George Smith; Prayer of Invocation, Rev. Howard Akland; Responsive Reading, Rev. A. J. Coffey; Scripture Lesson, Rev. Donald Bosworth; Ordination Sermon, Rev. Graham Hodges; Prayer of Ordination and Laying on of Hands, Rev. Edward Sizeland;

Declaration of the Moderator, Mr. Howard Reynolds; Charge to the Candidate, Rev. Edwin Hambrick; Right Hand of Fellowship, Rev. Charlton Opdyke; Charge to the Congregation, Rev. Philip Scott; Benediction, Mr. Blanchette. Following the service a reception was held in the social room. *(Address: 224 New York Ave., Ogdensburg, N. Y.)*

--Robert F. Dobson was ordained to the Christian ministry and installed as pastor of the North Guilford Congregational Church, North Guilford, Connecticut, on Sunday, June 11, 1961. The order of worship follows: Call to Worship, Rev. Robert Lane; Invocation and Lord's Prayer, Rev. Donald Osborne; Scripture Lesson, Rev. Joseph Newton; Sermon, Dean Mervin M. Deems; Statement by the Moderator, Dr. Charles Hofrichter, Jr.; Prayer of Ordination, Rev. Roy Hutcheon; Installation and Prayer, Dr. James F. English; Right Hand of Fellowship by the Moderator on behalf of the Ministers; Communion Service, Mr. Dobson; Prayer, Rev. William North; Benediction, Mr. Dobson. *(Address: North Guilford Congregational Church, Guilford, Conn.)*

—Robert H. Sargent was ordained to the Christian ministry in the First Congregational Church of Searsport, Maine, on Thursday, June 15, 1961. The order of worship follows: Call to Worship, Invocation, and Lord's Prayer, Rev. Raymond H. Bradley, Jr., '57; Call to the Ecclesiastical Council, Rev. Carl Kingsbury, '54; Statement to the People by the Moderator; Scripture Reading, Rev. Russell I. Brown, '61; Sermon, Dean Mervin M. Deems; Charge to the Ordinand, Professor Burton H. Throckmorton, Jr.; Charge to the Congregation, Rev. David E. Wigley, '54; Prayer of Ordination and the Laying on of Hands, Rev. John Henry Sargent (father of Ordinand); Declaration by the Conference Minister and the Right Hand of Fellowship, Dr. Cornelius E. Clark, '22; Benediction, Mr. Sargent. A reception was held in the Parish House following the service. *(Address: Searsport, Maine.)*

'60—G. Dale True was ordained to the Christian ministry in the West Brooksville Congregational Church of West Brooksville, Maine, on Sunday, June 18, 1961. The order of worship follows: Call to Worship, Rev. Alexander D. Loudon, '34; Invocation and the Lord's Prayer, Rev. Charles T. Brown, '36; Statement by the Moderator, Mr. Eben Whitcomb; Scripture Reading, Mr. David W. Smith, '60; Ordination Sermon, Dean Mervin M. Deems; Vows of Ordination, Mr. Whitcomb; Prayer of Ordination and Laying on of Hands, Professor Walter L. Cook; Charge to the Candidate, Rev. Warren S. Palmer; Charge to the Congregation, Rev. S. George Bovill, '54; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22; Benediction, Mr. True. Following the service of ordination a reception was held in the vestry. *(Address: West Brooksville, Maine.)*

'61—Harold W. Tucker was ordained to the Christian ministry and installed as minister of the Elijah Kellogg Church, Congregational, at Harpswell Center, Maine, on Sunday, June 11, 1961. The order of worship follows: Invocation and Lord's Prayer, Rev. George S. King; Statement from the Moderator, Rev. Winston E. Clark; Scripture Reading, Rev. William D. Geoghegan; Ordination Sermon, Rev. Horace M. McMullen; Vows of Ordination and Installation, Rev. Herman C. Johnson; Prayer of Ordination, Professor Burton H. Throckmorton, Jr.; Declaration of Ordination, Rev. Winston E. Clark; Charge to the Candidate, Rev. J. Arthur Martin; Charge to the Congregation, Professor Andrew Banning; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22; Benediction, Mr. Tucker. A reception was held in the Merriconeag Grange Hall following the service. *(Address: Kellogg Parsonage, R. F. D. #1, South Harpswell, Maine.)*

BOOK REVIEWS

The Ethic of Jesus in the Teaching of the Church

By John Knox. Abingdon, 1961. 124pp. $2.00.

Professor Knox of Union Theological Seminary in New York here succinctly discusses Jesus' ethic and its relevance to the contemporary Church. He begins by pointing out that the Christian ethic is, in at least one sense, an impossible ethic, and that "there can be no dispute that Jesus seems to have asked for an absolute perfection." (p. 18) The purpose of his book is to elaborate the character of this ethical demand as taught by Jesus, to present and discuss problems raised by the demand, to show that the Church must take Jesus' demand seriously, and finally to elaborate the meaning and relevance of the demand for personal life and for the life of the Church.

It will be obvious from the length of the book that many views on Jesus' ethic that have been elaborated and defended at great length can be represented and refuted (when necessary) only in the most summary form. On occasion this compression results in some obscurity. For example, in his discussion of two Greek words for love, *agape* and *philia,* the author says that the difference between them is not that the latter involves feeling or emotion whereas the former does not, "but (is) rather in the nature of the feeling or emotion in each case." (p. 44) But what does this mean? It is never explained. And the succeeding statement that "*philia* is ethically irrelevant or at least comparatively so" requires some explanation, if not defence.

Knox's discussion of Jesus' ethic is excellent, and, as is usual with this author, beautifully put. But two questions arise. The first has to do with the relation of Jesus' ethic to his eschatology. Knox agrees that when Jesus taught "he was not thinking of us or of the centuries which separate our time from his." (p. 46) But he believes this fact has no significance with regard to the question of the relevance of Jesus' teaching for our time, for he goes on to state that "the question, however, is whether his ethical teaching would have been less absolute in its demands" if Jesus *had* thought of the centuries; and his answer is that "the teaching would not have been essentially different."

It appears to me that the question is *not* what Jesus might have said had he understood history differently, but is what he *said,* under standing history as he did. Knox admits th it is "precarious" to answer a question abo what might have been. I should think th an answer to such a question is also ultimate irrelevant. One is not easily convinced by assertion that Jesus' ethic was not condition by the world in which he lived, by his unde standing of history, and by his expectation the Kingdom of God. Surely there is *so* element of the conditional in his ethical teac ing.

My second question is closely related to t first; for the fact is that it is not ultimate significant to Knox whether or not Jesu teaching would have been any different und different circumstances, any more than it important to him whether or not his *interpr tation* of Jesus' ethic is historically correc He writes: "If Jesus had not, in his mo characteristic teaching, defined God's will f us in terms of utterly unqualified and unre stricted good will, one can reverently say, 'H should have' " (p. 51). Knox speaks of "i sight," of "knowing," of having "evidenc present in our being" that we stand befo God under an impossible demand. But asid from the question of the truth of Knox's a sumption (the knowledge he speaks of is n universally shared), a question must also b raised about Knox's hermeneutics. What prin ciple does he apply, what method does he fo low, in his interpretation of biblical liter ture? And is it his primary intention to in terpret and elucidate the kerygma of the ear church, or to evaluate the kerygma and mea ure it against some undesignated norm? Afte Knox finishes his historical investigation (i this book, as also in *The Death of Christ)* h as much as says, "The results of this investiga tion, however, are not decisive for what I ar about to say," and the reader is left in som doubt as to whether Knox is interpreting th biblical literature or has left it somewhere be hind.

In his discussion of Jesus' ethic, Knox deal several times with Paul, especially with Paul understanding of the law, with which he take serious issue. Space does not permit examina tion of these discussions, but I shall singl out one point to illustrate further the uncer tainty with which one is left concerning Knox purpose. He states: "The doctrine of justifica tion has inescapable antinomian implications But the truth of the matter is that justificatio is not the most apt way of representing th meaning of God's act in Christ in its bearin

our plight as guilty sinners. Forgiveness more appropriate term" (p. 79). The ntence is striking indeed: "forgiveness" appropriately represents the meaning of act in Christ than "justification" does. is the basis for this judgment? Is it he kerygma of the early church as re- in the New Testament shows that veness" is the more adequate term? Or nox concluded that *regardless* of the ology of the apostolic witness, "forgive- is the more apt and appropriate word? ox judging and measuring Paul's teach- other teaching of the primitive church, a different norm not disclosed?

parently the latter is the case, for Knox uces no testimony from the primitive on behalf of his judgment. And the s that it is notable that not only in writings but in the New Testament as le, the term "forgiveness" is seldom used presentations of the significance of the ion God has offered in Jesus Christ: five in the speeches of Acts (two of which aul's); once in Matthew, once in Luke, once in James; twice in Hebrews and in I John; and five times in the com- *Pauline* writings (whether by Paul or a ple") of Ephesians-Colossians. In the of the New Testament the word "for- ess" is used in connection with "the mean- f God's act in Christ" about seventeen , seven of which occur in connection with name of *Paul;* and the term is no more non in other early, non-canonical Chris- writings.

Knox defines "authentic" teaching, at point, as what was "accepted as norma- by the primitive church" (p. 26); but doctrine of forgiveness in Christ can hard- e said to represent "normative" teaching preaching in the primitive church. The ion is, on what grounds is the special opriateness of "forgiveness" defended? The ion is asked in the interest of the clarifi- n of Knox's methodology. The term "for- ess" together with the term "repentance" normative in first century Judaism; but cross and resurrection of Christ led the ch to appropriate not simply different s, but also different concepts in its artic- on of the gospel. I should also want to s that the *idea* of forgiveness is certainly ned and implied in Paul's letters.

of. Knox has written a most interesting provocative book—brief, clear, and well- sed, on a subject of paramount import-

e following *errata* have been noted: p. 1. 10: add *the* in quotation ("mean *the* whelming . . . "); p. 44, 1. 24: Matt. 5: (not, 5:21ff.); p. 102, 1. 20: "*fruit* of the Spirit" (not *fruits);* p. 114, n. 3; *Love* (not *Agape*).

Burton H. Throckmorton, Jr.

Professor of New Testament Language and Literature
Bangor Theological Seminary

Calvin: Institutes of the Christian Religion

Edited by John T. McNeill. Translated by Ford Lewis Battles. The Library of Christian Classics. Westminster, 1960. 2 vols. 1734 pp. Two vol. set, $12.50.

The editor has spent a lifetime in study of John Calvin and is a recognized authority in Medieval and Modern church history. The translator is an accomplished linguist. Both have done their work brilliantly. This now becomes the definitive edition of the *Institutes.* Because it is, every minister should have it in his library and the price is amazingly modest when one takes into consideration what he is getting. For one thing, he has the words of Calvin before him in one of the most influential of all Christian writings. For another, he has an incredible number of scholarly notes painstakingly gathered over what must have been a long period of time. For still another, the last part of volume two contains a Bibliography, a chart of Biblical references, and indices of authors and subjects, of names and places and of Hebrew, Greek and Latin words and phrases alluded to in the work itself or in the footnotes. The Library of Christian Classics is to be congratulated upon this production and more especially upon the scholars whom it selected to edit and translate this important work.

Mervin M. Deems

Dean
Bangor Theological Seminary

On The Eight Fold Path

By George Appleton. Oxford University Press, 1961. 156 pp. $2.50.

This little book of 156 pages is the second to appear in the Christian Presence Series, the first being *Sandals at the Mosque* by Kenneth

Cragg. This series is being issued in: "a glad acceptance of the new situation in which the Christian faith can everywhere be distinguished from its past historical association with western political, economic, and cultural aggression," in a recognition that: "God has not left himself without witness in any nation" . . . and in expectation of discovering: "new understandings of the grace and love of God."

The author of this book, the Reverend George Appleton, studied Buddhism in Burma, and for the past thirty years has been: "on the Christian Buddhist frontier," cherishing a genuine reverence for the Buddha and the Buddhist way of life, seeking both the Christian presence in Buddhism and the Buddhist presence in Christianity. He bases his study mainly but not exclusively on the Hinayana Buddhism of Burma, Siam and Ceylon, the religion of the early fathers of Buddhism. In its essence Buddha's gospel is for the author the realization that all human life is constant change, impermanence, frustration, meaninglessness, emptiness, sorrow; and then the sublime revelation of a way of salvation into a sphere of perfect being, where there is no change and no rebirth; of perfect blessedness where there is no sorrow; of deathlessness where there is no aging and dying, a sphere of timelessness and eternity.

From this starting point the author interprets and illumines in successive short chapters the Buddha; the teaching; the doctrine of non-self; experiencing the self; the fact, the cause, and the stopping of sorrow; the way of program of activities; the monastic order; life in the world; the beyond.

Like the Hebrew prophets Buddha rejected the formal worship and the animal sacrifices of Hinduism as worthless. For him as for the prophets and as for Christ, man's only acceptable offering was holy living. Man must know himself and work out his own salvation with diligence. "Buddha is the highest point that human nature with its own wisdom and effort can reach." Buddhism is not a religion of pessimism, but a way of hope and salvation. Moreover Buddha is to be regarded as an agnostic rather than an atheist. Indeed there is some evidence for attributing to him something of the upanishad doctrine of: "immanent deity, of the Highest as being potential in the very nature of each man and woman." Similarly our author does not regard Buddha as actually denying the reality of the soul. In the recorded teachings of Buddha there is a lower self to be unmasked and repudiated, but there is also a true self to be loved and developed, a self which cannot be described but still experienced. Early Buddhism was not a religion of: "world negation." Rather it prepared parents and children, teachers and pupils, rulers and subjects of all trades professions for gracious and happy living this world, and it may perhaps be said "full and perfect bliss" at death. This may well lead many of its readers to a cl understanding of both Buddhism and C tianity.

CHARLES GORDON CUM

Professor Emeritus
Bangor Theological Seminary

AN INTRODUCTION TO PHILOSOPHICAL ANALYSIS

By John Hospers. Prentice-Hall, 1960. pp. $5.95.

This is the eighth printing of a book published in 1953. Its author is an Assoc Professor in Brooklyn College, and the b is clearly designed to introduce college dents to the study of philosophy in gen and particularly to that form of philoso known as philosophical analysis. It serves purpose thoroughly and admirably. The troduction in accordance with its purpos necessarily a gradual one. The first cha entitled "Words and the World" is a study semantics, and it and all the subsequent ch ters afford a rigid discipline in the critical precise meaning of words and philosoph terms and logical reasoning. Every cha is followed by a list of readings from var periodicals and books, and by an extensive of questions to test thoroughly the stude knowledge of the chapter.

The second chapter of the book entitl "Necessary Knowledge" deals with such to as rational and empirical concepts; statemen analytic and synthetic, necessary, contingent mathematical; the principles of logic; in tion and knowledge. Subsequent chapters cuss empirical knowledge; life, mind and de problems in ethics and esthetics.

Theological students may not rate very hi ly this book's treatment of religious and th logical subjects. How can an informed sch say that Buddhism is an illustration of religi that do not "contain belief in some kind Deity or God"? Yet many of us, both s dents and ministers, might profit greatly having this book as an aid in disciplining o selves in the accurate, precise use of langua and incidentally in learning to understa more fully the attitude of many "intellectua to religion.

C. G. C

ANT THOUGHT AND NATURAL SCIENCE

n Dillenberger. Doubleday, 1960. 310 $4.50.

H Whitehead once stated in a class that iblem of the relation between science ilosophy and theology represented the fficult issue to be resolved by this gen- The demand has become more acute he interests concerned have too fre- had a go at each other with doc- weapons, and with only a superficial ation of the opponent's field. The s of the "warfare" between science and , by White and Draper, are embar- both because of the prejudices disclosed e defeats suffered. At the same time, istian faith has suffered in our age he distortions of those who were too o make peace with the latest findings scientists. According to Dillenberger e still caught, by and large, between who see no relation between the two and who see it too readily."

e has, therefore, been an urgent need for nd of study that is represented by this which seeks to define the underlying ehind the concrete controversies. As he s his study, Dillenberger finds that "the ental problem underlying all the issues relative authority and interpretation of and Scripture in theological matters." course of his account, it appears that ucial point of controversy was a natural gy. For the attempt to base a theology revelation of God in nature constituted an attempt to adjust Christian thought claims made in the name of science, and ost vulnerable position which the pro- sts of the faith sought to defend. Hence, gh this is a study of the impact of science otestant thought, it contributes a great to understanding what went into the up of liberalism, and how the contem- revolution in theology represented by Tillich, and Existentialism in general, dissociate itself from all forms of nat- eology in order to recover the dimension th in the Christian gospel.

s is primarily an historical account, closes with two chapters summarizing volutions in both theology and science haracterize the present situation. More tion of the various positions presented have been desirable, but this was be- he scope of this book. It is regrettable he author chose to ignore Whitehead, ntributed much to liberating philosophi- d theological thought from the strictures of a doctrinaire science. But it is a book that is worth careful study.

ANDREW BANNING

Professor of Christian Theology
Bangor Theological Seminary

COMMUNITY, STATE AND CHURCH

By Karl Barth. Doubleday, 1960. 193 pp. $.95 (paper).

This paper-back Anchor book contains three essays written by the German-Swiss theologian during the critical years when he was coming into conflict with the National-Socialist state, and coming to grips with the question of the relation between theology and politics, the church and the civil government. In fact, the first essay was prepared for delivery as an address at the very time when Barth was being escorted out of Germany by Hitler's Gestapo. This essay, entitled "Gospel and Law," is being offered for the first time in an English translation. In it, Barth is attempting to formulate the basis for the relation between church and state, and for criticism of the political order. The approach is Christological, that is to determine from the redemptive relation of the church to Christ what are the corresponding principles that ought to govern the character and function of the state. This follows what Barth calls the *analogia fidei*.

There is a lengthy introduction by Will Herberg, tracing the development of Barth's political thought through the critical years. This introduction plays an ambiguous role. To read it is to make the essays themselves seem anti-climactic; not to read it is to miss the context in which the essays can be best understood. But both are worth careful reading.

A. B.

BIBLICAL FAITH AND SOCIAL ETHICS

By E. Clinton Gardner. Harper, 1960. 386 pp. $4.75.

Relying heavily on the thought of his teacher, H. Richard Niebuhr, Dr. Gardner has produced a most useful introductory text in Christian Ethics. In organization (and, at

numerous specific points, in content as well) the book closely parallels parts I-III of George F. Thomas' *Christian Ethics and Moral Philosophy*. The first half of the work examines the biblical and theological bases of Christian morality. Their implications for social justice occupy the remaining pages, which treat sex and marriage, economics, politics, and race relations as areas of particular concern. The conspicuous omission of international relations may reflect a pardonable perplexity before the perils of the present, but it also leaves a gaping hole at the point of today's most fateful ethical decisions.

Gardner stresses the grounding of Christian Ethics in the "radical monotheism" of Christian faith. The central chapter, "Christian Ethics as Responsive Love to God," underscores the primacy of the divine indicative as the basis of the divine imperative and is structured in terms of faith's response to God's activity as Creator, Judge, and Redeemer. This three-fold action of God is a recurrent theme in the author's confessional and perceptive interpretation of the ethical dimension of human existence.

The nature of Christian love is examined, and an honest attempt is made to do full justice to Nygren's analysis, while avoiding his artificial isolation of *agape* from all other types of love. Crossing swords with the contextualists, the author endeavors to establish the significant role of law and moral principles, in a subordinate and dialectical relation to *agape*, as providing guidance for the community of believers. Throughout the book, Gardner espouses what H. R. Niebuhr has called "conversionism," claiming St. Augustine as "its most influential representative," and argues that Christians should neither simply adopt nor reject the moral wisdom of culture. Rather, valid ethical insights which have arisen apart from biblical revelation on the basis of the universality of human nature are to be assimilated through their transformation, or "conversion," by a reorientation in terms of the perspective of the gospel. The treatment of social problems manifests up-to-date acquaintance with the work of psychologists and social scientists.

Though sometimes displaying the pedantry and indecisiveness which are an almost unavoidable consequence of any attempt to achieve the breadth and balance demanded of an elementary textbook, the volume is to be commended as a sound, comprehensive, and provocative introduction to the field—perhaps the best currently available.

Arnold W. Hearn
Associate Professor of Philosophy of Religion and Christian Ethics
Bangor Theological Seminary

The Witness of Kierkegaard: Selected Writings on How To Become A Christian

Edited by Carl Michalson. Association, 1[illegible] 127 pp. $.50 (paper).

In less than a hundred small pages of se[lec]tions from the writings of Kierkegaard, or[ga]nized in accordance with S. K.'s own lite[rary] strategy, Dr. Michalson has successfully [ad]mitted the nineteenth-century existentia[list] theologian to administer his wholesome sh[ock] to the contemporary non-technical reader. [The] editor's brief preface and epilogue manage[s] assist, and not inhibit, Kierkegaard's own [de]sire to be "an epigram calculated to m[ake] people aware." One cannot read this l[ittle] anthology and then claim to know Kierke[gaa]rd, but it may lead him toward knowledge [of] himself.

A. W. H[earn]

Essays in Metaphysics: Identity and Difference

By Martin Heidegger. Translated by Kurt Leidecker. Philosophical Library, 1960. [illegible] pp. $2.75.

Two lectures given in 1957 by the [out]standing German existentialist philosopher Martin Heidegger, compose this very sm[all] volume.

In "The Principle of Identity," beginning with an analysis of the axiomatic A = A, Heidegger is led to assert a primary "belo[ng]ing-of-one-to-another involved in (the) [be]getherness of Man and Being." But, alienated from the ground of Being, it is necessary for us to leap "to where we are already emb[ed]ded" if we are to "experience in our own [per]son the *belonging*-togetherness of Man and Being." He elaborates the meaning of "[con]cern" as the reality through which Man and Being are bound to each other and by wh[ich] technology, seen within the true "frame-wor[k]" can be reduced from its threatening lordship to proper servitude.

"The Onto-Theo-Logical Nature of Me[ta]physics," which originally concluded a semi[nar] on Hegel, develops the theme that me[ta]physics has to do with the logic of Existe[nce] as pointing both toward the ultimate grou[nd] of Being and toward the highest, all-unde[r]standing Whole.

almost legendary difficulty of Heidegriting is missing from neither of these Students who have found Paul Tillich ies obscure are likely chiefly to learn ese essays that at least one of his major ohical mentors is much more so.

A. W. H.

TORIAL HISTORY OF PHILOSOPHY

gobert D. Runes. Philosophical Library, 59. 406pp. $15.00.

y people make picture-scrapbooks. Very blish them. Indeed, one would almost be, like Dr. Runes, head of a publishm to get away with it. Although the panying articles are so brief as to be of s value, this great big book unquestionontains a plethora of pictures relevant at the author calls the history of philos- Perhaps we should not complain about determinacy of his conception of philossince it permits him to include a num- added attractions on a single bill—a ring array of prophets, poets, theologians, s, politicians, Talmudists, kabbalists, cientists—as well as philosophers. One mes feels that Runes' primary principle ection had less to do with any compre- e conception of the work than it did whether or not a picture happened to be ple.

ertheless, it is good, clean fun. If somffers you a copy as a gift, do not refuse Where else can you get facsimiles of us' doodles and Elizabeth I's signature, er with photos of Adolf Hitler, a statue tanjali, an atomic explosion, and Jeremy am's mummy, all in one book?

A. W. H.

CHILDREN AND THE BIBLE

hel L. Smither. Abingdon, 1960. 183 pp. 1.50.

e theological revival raised the entire on of the educational approach to the for the Christian educator. It is safe to hat today this problem constitutes the difficult and far-reaching one facing the church. Entire new curricula have been developed in an effort to express a solution to this problem.

Some years ago Ethel Smither provided the church with one of the best books on the use of the Bible with children. Consequently, her attempt to do the same kind of service for today has been anticipated. It is regrettable that she does not fully succeed. The fundamental weakness in this book is that which besets many: how to bring together the Bible as the Word of God through which God reveals himself, and the pupil, having certain developmental tasks and needs at various stages. Miss Smither pays attention to current developments in biblical thought, but when she turns to the pupil and the method she loses sight of the basis of our conception of Scripture. As a result the Bible is judged, not by its capacity to reveal God or be used by him, but by its contribution to the fulfillment of the religious needs of children. These needs tend to be seen primarily in terms of healthy emotional and social growth, as character education with some depth. The doctrine of Scripture implicit in Miss Smither's book can only be described as one developed from educational theory rather than from theological categories. For example, she speaks of the Bible as the record of how man found God, she makes a radically Marcion-like distinction between Old and New Testaments, and she speaks of the pupil's discovering the uniqueness of Scripture in its "consistent, unified, and progressively developed ideas of God." (The elevation of a purely national holiday, Thanksgiving, to a place of equal rank with Christmas and Easter in the church year should cause some raised eyebrows!)

Nevertheless, the book does furnish some understanding of children according with the more recent information about developmental tasks and some very helpful material on ways of dealing with biblical content, and for these reasons can be read with profit.

DAVID W. JEWELL

Graduate School of Theology
Oberlin College
Oberlin, Ohio

THE RECOVERY OF THE TEACHING MINISTRY

By J. Stanley Glen. Westminster, 1960. 125 pp. $2.75.

Occasionally we have the privilege of reading a book which because of its perception

and directness is both provocative and painful! Dr. Glen's is such a book. He explicitly, and none too gently, characterizes the "subordination of the teaching ministry" as the source of our vacuous religion. The subordination of the teaching side of the church's task is due to a too-simple divorce between grace and truth, revelation and reason, and to the unbiblical conception of truth as positivistic, a thing-in-itself. The conception of truth which he castigates is as much a product of "pure" biblical scholarship as of idealism or some type of arid biblicism.

Dr. Glen argues persuasively for the recognition that the intelligible content of the faith, its biblical truth, which is rich in personal connotations, cannot be separated from the proclamation or communication of that faith. Thus preaching and teaching are not separate entities, complementing each other. The conception of curriculum in theological education cannot continue to separate the theoretical and the practical to the end that men who concentrate on the theoretical become teachers while those who concentrate on the communicative arts become preachers. We need a "relational hermeneutics" through which we can come to grips with the biblical message both in our preaching and our teaching. "Preaching has reference to God making himself known through and in spite of the preacher to the heart of the believer, teaching has reference to the interpretation and communication of the message by human means." But in both cases the concern is with the Word of God. Although some may want to believe that Dr. Glen has created straw men, we should not be blind to the validity of his thesis nor to the contribution he makes to the current discussions about communication, the relation between content and method in Christian Education, and the nature of the ministry.

D. W. J.

Understanding Ourselves as Adults

By Paul B. Maves. Abingdon, 1959. 217 pp. $2.00.

The author of this Leadership Training Text indicates the book is "designed to help both laymen and clergymen to deepen their understanding of the adults with whom they work and to understand themselves as they work with them." Dr. Maves approaches the subject by defining the term "adult" and showing that adult education has a long hist He deals with the population problem provides a highly impersonal overview of adult in our time. He progresses thro cultural, anthropological, and social-psyc logical studies to a very personal considera of why the adult behaves as he does, pressures upon him to behave in this way, the elements involved in personal change.

The study concludes with a theological st ment of the nature of specifically Christ maturity, anthropology and soteriology. later chapters he focuses attention directly the import of faith—Chrisian faith—for dividuals; thus he concludes by speaking sonally to each of us. Throughout he integrated skillfully the wide variety of terials from the social sciences, attemp finally to relate this to the theological fra In this latter effort he succeeds admirably, though the strong influence of Tillich cause some to question whether he has pressed as fully as he hopes the Christian c sensus. This is a useful book—not for originality—but for its comprehensiveness depth.

D. W. J.

Children and Religion

By Dora Chaplin. Revised edition, Scribne 1961. 238 pp. $3.95.

In this new edition of a familiar work, are reminded again of Dr. Chaplin's penetr ing and sensitive perception of the nature children. As a result, any parent or teac can gain insight both about the pattern child development and the way in wh children perceive their world. There is warmth and a sympathy about the b which underscores its contribution to our derstanding.

This reviewer searched in vain, howe for some changed conception of the nat of Christian Education and any witness the effect of new theological insights. Th remains in this edition a lack of any line viding the best in the world-at-large, vaguely religious, and the markedly Christi As a result there is no sense of any div imperative for either church or parent to gage in the vocation of Christian Educati Rather, we are challenged to provide de oping religious insight and experience in or that the child may become a more mature useful citizen—with happiness as his lo

civilization may not perish. One need ıdemn the book for this emphasis; it ıworthy. But it is not fully certain that ı emphasis presents the full round of m thought. In addition, it is certain not all agreed that the Bible is best iin the King James version simply be- lf its literary magnificence, nor are all ins convinced that the Bible is the of man's search for and growing ex- e of God. Further, we are not at all that the Christian emphasis has always the "*attainment* of immortal life" or e aim of the "effective church school elp the child . . . participate in those nces which can lead toward the *full* ion of his life."

D. W. J.

Companion of Eternity

.. Gordon Ross. Abingdon, 1961. 239 b. $3.95.

's first response to a reading of this is that rigorous editing would have greatly. That the shapelessness and ity of the work should dominate first sions is unfortunate, but inevitable. It though Professor Ross had poured all cture notes, reflections, and quotations lifetime into this container in willy- fashion.

is a professor at Berea College in cky, and is described as being a "sought- and warm-hearted counselor." This y shines through the book, for there is l of rambling wisdom and gentleness evi- in its pages. The book jacket also calls ion to the author's versatility: "poet, matician, philosopher, teacher, psychol- theologian." From which standpoint he , however, is not clear. The essential ion on which he threads his comment is t is man?" He peers at man, pokes him, him over. From every angle he considers "language, philosophy, science, psychol- and finally what he calls "religion." Cer- it is that he does not write as a theo- n. His religion is an attitude of man— e, poetic and pleasant, but a far cry revelation and the Bible.

does not approach God from the point iew of the Christian faith which values as infinitely superior to man and the e of whatever real value man himself has, rather from the standpoint of man's confidence in his own worth as superior to nature. Hence the deity Ross speaks of is not the God of the Christian faith, but a being which supports man's confidence in himself as a supernatural being. This deity is an instrument, not an end; it is the counterpart of man's sense of freedom not of his sense of absolute dependence; it is the reality—whatever it might be—which supports man's sense of his own intrinsic value. Such faith is directed not toward the God of Christianity but "toward the supernatural independence of the spirit in all its relations to the world of nature and to society," as Ritschl put it.

This kind of inversion of faith, which Richard Niebuhr deals with in "The Meaning of Revelation" whereby man puts himself into the center, constructing an anthropocentric universe, and making confidence in his own value rather than faith in God his beginning has occurred over and over again in the past and will doubtless occur many times in the future.

This is not to criticize Ross's right to put "religion" on a par with philosophy, psychology, science, and the rest, but it does make one wonder what such a volume has to contribute to such an age as this. Where is the insight and power needed for this time? One cannot put his finger on any positive affirmation, or any firm critical principle. Where, in effect, does a man stand?

So, when we describe the book as rambling, gentle, synthetic, mildly myopic, we are back where we started. And if we are really open to the shocks and terrors of this age, we are apt to put this book down with a frustrated sigh.

Harland G. Lewis

Congregational Church
Farmington, Connecticut

A Historical Approach to the New Testament

By Frederic R. Crownfield. Harper, 1961. 420 pp. $5.50.

The publication of this book is more than just another New Testament introduction, indeed it has an objectivity that we have not seen exhibited for quite some time. The author states his thesis with a forthright explicitness that leaves no doubt as to his position, namely: "historical study offers us our only chance of reaching results which have some claim to objective validity . . . (and) that

matters of fact must be decided on the basis of evidence. If the evidence . . . does not substantiate an assertion, then we have no right to make it." He goes even further in saying that an appeal to faith confuses the issue, for while he recognizes that religion without faith is impossible, yet religious faith is not to be taken as a substitute for evidence in the realm of fact. He makes this differentiation: "Faith is a commitment of one's life based on a vision of the meaning of facts, but it cannot produce the facts out of itself."

The eighteen chapters are divided into four parts. In Part I the New Testament is defined, then the historical approach is discussed as noted above, and matters having to do with the text, the canon, and the work of translation are dealt with. Part II is devoted to Jesus and includes an evaluation of the sources, a resumé of the Jewish background, his career and message, and the activities of his followers after the resurrection. Part III takes up Paul, the world in which he lived, our sources of knowledge about him, his missionary career, letters, and the emphases in his teaching. Finally, in Part IV the fate of Christianity as it moved out into the Roman Empire is traced and the later New Testament writings are examined briefly as to how they reflect conditions at the end of the first century and the early second century.

In the latter connection it is also noted that the Synoptic Gospels and Acts served not only to record events in the life of Jesus, his disciples, and other early Christians, but they also throw much light on the early Christian community, i.e. the Church, which produced them. There is a splendid bibliography giving suggestions for further reading and this includes some evaluations along with the listings. The book has grown out of the author's teaching experience at the undergraduate level and would serve well either as a text for classroom use or for the general reader. Dr. Crownfield is Professor of Biblical Literature and Religion at Guilford College in North Carolina.

STILES LESSLY

Thomas Memorial Church
Chicago, Illinois

THE PROTESTANT FAITH

By George W. Forell. Prentice-Hall, 1960. 321 pp. $6.60.

The purpose of this book is to set forth an interpretive and descriptive appraisal of the basic tenets found in the main stream of what this author terms "classical Protestantism." He believes that the one Christ... axiom underlying Protestant faith is to... found in Paul's statement: "God was in Chr... reconciling the world to Himself" (II C... 5:19). To a considerable degree this axi... is the theme of the book, and it is no... that faithful adherence to it has had inevita... consequences accounting in no small measu... for the sociological and economic differen... between Protestantism and Catholicism t... Europe across the centuries.

In pinpointing the basic emphases ... classical Protestantism, Dr. Forell lists ... (1) Grace and the sovereignty of God, ... Faith, (3) Scripture as the rule of faith, ... the priesthood of all believers, and (5) ... fallibility of man and all human institutio... On the doctrinal side, Christ is interpreted ... "the definitive and final expression of Go... will for man; He is not merely a stage in ... self-disclosure of God, but He is Himself ... self-disclosure of God, . . . the ultimate int... pretation and revelation of God's will." ... explains revelation further as not someth... that man has, but as something that God do... and this not on account of any human me... but because God is what he is. He reve... himself in Jesus Christ as love. There is ... finality in this author's concept of the ato... ment which has been "effected once for all ... and in which "man does not sacrifice Chr... to God; God has sacrificed Himself to ma...

The functional significance of the doctr... of the Trinity is described as "an attempt ... explain the reality of God and guard it agai... certain obvious and historical misunderstan... ings." The Holy Spirit, coupled with a co... sciousness of the risen Christ, is credited w... creating the Church.

In dealing with the sacraments Dr. For... encounters the greatest difficulty in delineati... a "classical Protestant" point of view. ... points out the Lutheran, Reformed and so... other understandings, but there are, of cour... many ramifications of these both for bapti... and for the Lord's Supper. He feels the l... ter has been the subject of greatest cont... versy among Protestants. As for the minist... Protestants have regarded this as a "functio... office, not a sacrament," and a man "is ... minister only as long as he exercises the fu... tions of the ministry." His statement that t... primary task of the ministry is "the care ... God's Church" is more sweeping than ma... Protestants can accept.

The over-all impression of this book is th... the author has achieved a remarkable obj... tivity, but in discovering the "classical" Pr... testant point of view, it has been necessary ... deal often in generalities. To the extent th... the essential unity of Protestanism is furth...

, the book makes a valuable and defin-
tribution.
on should be made of the splendid
x which includes numerous historic
nd other testimonies of faith running
way from the ancient Apostles' Creed
more recent Indonesian Huria Kristen
rotestant Confession of Faith and the
nt of Faith of the United Church of
1959).

S. L.

AN ERA IN ANGLICAN THEOLOGY

nur Michael Ramsey. Scribner's, 1960.
2 pp. $3.50.

ra In Anglican Theology by Archbishop
Michael Ramsey, is a volume in which
churchmen would perhaps feel more at
han would American churchmen. The
hop of York reviews a half century of
n theology (1889 to 1939) with many
t observations and insights. He begins
uating a volume of essays published in
nder the title of *Lux Mundi*. Bishop
Gore of Oxford was one of the chief
utors. The writers were a group of
theologians oriented toward the Trac-
Movement but determined to grapple
he intellectual problems of the time.
ominant theme of this volume was the
ation.
bishop Ramsey traces the influence of
n German Biblical criticism on Anglican
t and the tensions between liberal and
vative schools of thought within An-
sm. He makes succinct comments on
ding personalities on both sides of the
gical fence, names not too well known
erica: Hensley Henson, Darwell Stone,
ll Davidson, K. E. Kirk, E. C. Hoskyns,
J. Rawlinson, Kirsopp Lake, J. F.
ie –Baker.
book ends with a tribute to the late
ishop of Canterbury, William Temple, a
gian who did much to hold together the
e values in the tensions within Anglican-
The impact of William Temple on the
the church was immense and salutary.
ook is not light reading, but is reward-
nd stimulating. In conclusion, Arch-
Ramsey points to four factors in
an continuity: 1. a Platonistic strain;
emphasis on spirituality and the life of
prayer; 3. a devotion to Scripture and the patristic writers; 4. the Via Media between Geneva and Rome.

RALPH H. KIMBALL

Saint Andrew's Church
New Orleans, Louisiana

THE GERMAN PHOENIX

By Franklin Hamlin Littell. Doubleday, 1960. 226 pp. $3.95.

Rising from the ashes of complacent clericalism and irrelevant idealism in the Church and from those of totalitarianism and war in society, the phoenix of lay commitment and involvement is here portrayed vigorously as having come to new life in the churches of post-war Germany. This is, therefore, the significant story of the birth and development of the *Kirchentag* and the Evangelical Academies throughout the last dozen years.

The roots of this new church life are pictured as reaching back into the war era itself with a new sense of the relevance of the Gospel to decision-in-society coming to expression in the Barmen Declaration of 1934 and in a decade of subsequent resistance by committed churchmen to the Hitler movement. But the outgrowth has been in the phenomenal lay movements since 1949, with the growing emergence of the realization that the Church is the "people of God" and that it fulfills its mission only as its members carry the Gospel redemptively into all the aspects of the social order of which they are a part. Hence the *Kirchentag* has annually brought hundreds of thousands of German Christians together for renewed commitment, and the Evangelical Acadamies have provided small group situations in which, through intensive exploration, the implications of that commitment for one's daily life could be worked out. Particular attention here has been given to the matter of Christian vocation and the search for the relevance of one's faith to the responsibilities of one's daily work.

Dr. Littell is convinced that this is where the real thinking of the Church should be done: "The 'good theology' will be one developed by the whole people of the Church, in meetings relating the Bible to real-life decisions through common prayer and discussion." He is also convinced that the churches of America can learn much from the German experience and that out of such endeavors

there could likewise emerge for us greater depths of discipleship. Here are wise words, well worth careful reading.

JOHN VON ROHR

Pacific School of Religion
Berkeley, California

THE SHAPE OF DEATH

By Jaroslav Pelikan. Abingdon, 1961. 128 pp. $2.25.

The Shape of Death is a rewarding and clearly written survey of theological and philosophical thinking concerning "Life, death and immortality in the early fathers." This book is not to be read as a sermon. It does not solve the mystery of death. It does not satisfy one who is searching for comfort. The greatest value of this book is that it brings together in simple language and objective outline, the thinking of Tatian, Clement, Cyprian, Origen and Irenaeus concerning the meaning of life and death for the Christian faith. The thought of each church father is woven around a geometric figure. These figures not only illustrate the individual philosophy of each man, but also enable the reader to see how the various philosophies influenced each other and together were influenced by the thinking of the Greek world. Such clear-cut presentation of the early fathers is, in my opinion, unique. My only reservation is that the final figure, the Cross, is rather hastily treated. *The Shape of Death* should challenge the thinking of every minister in his own concern for this subject.

FREDERICK A. MOMENTHY

Edgewood Congregational Church
Edgewood, Rhode Island

THE NEED TO BELIEVE

By Murdo E. Macdonald. Scribner's, 1959. 128 pp. $2.95.

For those preachers who like a series of sermons, here is a source book for at least two sets. The first portion of this thoughtful work deals with the age in which we live: its perils, and its dominant forces, i. e., science, psychology, secularism, and so on. The last section attempts to give the Christian answer by ing with some of the great affirmation Christianity which give meaning and sta to every age, i. e., the doctrine of man, greatness of God, the fact of Christ, and toughness of the church. In his chapter titled, "Importance of Belief," the au neatly summarizes the task of the mo preacher, "The church is confronted with task not of preaching to an age that bel in nothing, but of proclaiming the gosp a generation which has an insatiable app for believing the wrong things."

The author is very clever in his abili outline briefly the basic perils of our age, strengths and their weaknesses. For inst in his treatment of the "Impact of Scie he traces in a clear and concise manner steps by which science has undercut the assumptions of religion. But, in rebuttal sees "the limitation of science . . . most cl in its inability to generate power on a m level." The author is a rugged Chris whose own life has been no bed of roses, whose faith in the power of Christianit meet the challenge of the space age is municated both with conviction and in in this all too brief work.

ROBERT H. SIMO

Newman Congregational Church
Rumford, Rhode Island

CONTEMPORARY PASTORAL PRAYERS FOR CHRISTIAN YEAR

By Nathanael M. Guptill. Christian Ed tion Press, 1960. 151 pp. $2.50.

Reviewing this book is for me both a p ure and a problem. Having known Mr. G till for more than ten years as a dear fr and trusted colleague, I could recommend book without having read it, because I k something of the author's mind and h Whether Nat Guptill is engaged in ordi conversation or bowed in prayer, what he to say is likely to be put into words that direct, relevant, easily understood and c picturesque. For me the things that s out in this book are: 1) The masterful of word pictures (cf. righteousness and sno p. 87). 2) The relevance of these prayer the contemporary church year not just traditional. 3) The ring of the authentic runs through these prayers. They leave with the feeling that the author can r

m prayer, because he knows both man

ief criticisms are: 1) The occasional to wordiness, when addressing God . 2) The inclusion in his section on Days, prayers that might better have ed at the very end, under the heading nal" or "Miscellaneous" (Boy Scout for example). I suppose what I am ying is that for me, the author has is book of prayers too "contemporary" proper regard for the term "Christian As an unexpected bonus value, I be- s book meets a real need of the lay- nd lay ministers) of the church, who ing for prayers to be used at public . With a little adaptation many of ayers could be used outside the context orship service and they have special ecause in addition to being contem- isly relevant and easy to understand, theologically sound.

EDWARD W. BRUESEKE

ited Church of Christ
end, Indiana

FAR FROM HOME

lerick W. Schroeder. Christian Educa- n Press, 1961. 123 pp. $1.50.

of a rich background of personal and onal religious experience, Frederick W. er, president of Eden Theological y in Webster Groves, Missouri, has a most stimulating book of meditations life of man and the love of God. The *ar From Home,* is taken from what w as the parable of the Prodigal Son. are the chapter headings and one in- ory paragraph at the beginning of each . But the substance of each chapter ith a single aspect of human experience while represented in the parable, none- reaches far beyond anything specifically in the parable itself.

his very helpful preface, our author us aware at once of his realization that niliar parable would in truth, and in- emphasis, be more properly titled, the of the Loving Father. It is from this int that our author puts at the begin- each chapter a series of biblical texts express God's eternal concern over the of the life of man which is dealt with particular chapter. It will be interest- ing to many readers to observe how easily the familiar paragraphs of this parable lend themselves to an outline of the fundamental problems of living experienced by all of the children of man. I am sure, also, that a good many readers will find the biblical quotations gathered together at the beginning of each chapter to be most helpful indicators of the way in which the concern of God for the life of man is revealed in both the Old Testament and the New Testament.

Any small group wishing for a biblically-based introduction to a study of "Man and His Freedom" would find this little book a most helpful introduction to the subject. While most of the literary illustrations and allusions are drawn from sources best known to those in middle life or beyond, the author has looked at life with such discernment that the experiences in the life of man referred to in each succeeding chapter will be quite understandable to persons of any age group beyond early adolescence. We are grateful to Dr. Schroeder for making available to his many friends and the public at large these meditations which have matured gradually out of his great biblical knowledge and his broad observation of the life of man.

FRED S. BUSCHMEYER

Secretary, United Church of Christ
Washington, D. C.

FREEDOM OF THE PULPIT

By Lee C. Moorehead. Abingdon, 1961. 94 pp. $2.00.

This is a very brief (94 pages) but important book for these days of racial, political, and economic turmoil. It deals with the problems a minister faces when he speaks with the courage of his convictions, and what he must do to merit freedom of the pulpit. We know that many preachers are finding their freedom threatened from without, but the author makes us aware of the dangers that threaten all preachers from within whereby the preacher is "silenced by his own consent." The preacher is in danger of conforming in an affluent, "religious" society where, in the words of Rabbi Stephen Wise he is "dined and coddled into silence," and where his freedom is jeopardized by his neglect of intellectual toil. The author says there is a "holy compact between the preacher and his people. In terms of this holy compact the people guarantee the preach-

er the privilege of free utterance, and the preacher pledges himself, to them, to exercise this privilege, under God, with intelligence, responsibility, and honor." This short book makes us look at ourselves as well as at our times.

LESLIE W. HOWLAND

The Pleasant Street Methodist Church
Waterville, Maine

LETTERS FROM A HEADMASTER'S STUDY

By Charles Martin. Oxford University, 1961. 126 pp. $3.00.

Occasionally a book comes across my desk that speaks a language that can be understood by parents, teachers, and headmasters. Such a book is *Letters from a Headmaster's Study* by Charles Martin. Much of the appeal of the book no doubt comes from the fact that Dr. Martin writes as a former teacher and a present parent and headmaster. As the title implies, the book is a collection of letters. These were written by Dr. Martin as Headmaster of St. Albans School, Washington, D. C. from time to time to the St. Albans parents as a group. The letters grew out of specific problems but clearly come to grips with issues of universal significance in education today and in all aspects of modern living.

Each of the letters is designed to discuss one of the major problems confronting parents who are seeking to give their sons the finest education and at the same time preserve their harmony with the changes in the modern world. Typical subjects of the letters are "Understanding and Accepting Your Boy," "Discipline is Necessary," "Holidays, Parents, and Parties," and "Sex; an Attitude Toward It." In the selection of topics and in the writing of the letters Father Martin has made no effort to avoid the controversial. On the contrary, he has rolled up his sleeves and confronted the toughest problems to be shared by schools and parents today. His answers are straightforward, never overly cautious or oblique. But the style is modest as befits a writer whose true wisdom has come from experience and profound thought. It is a style casually earnest, but full of hidden gems.

Universal though the book is in its appeal, there are a few points that appeal particularly to a headmaster faced with the paradoxical problems of school morals and school discipline. One such problem is the need for parents to see their boys as individuals, realize that a boy's ambition does not nec sarily have to approximate as closely as p sible the ideals of the parents, even, if, wh is unlikely, the parents manage to live fully to their own ideals. Another theme Dr. Martin's book is the need for a realiza that school is an experience in itself, and a parent does his hopes an injustice by ke ing his son constantly hysterical about the lege situation when the boy could be grow in school in ways he may well not hav chance to grow in college. The book is a b full of wisdom and faith. It speaks to par about their boys, and by implication t girls. It speaks to school people about task they constantly have of remonstra with parents, of trying to teach them resp sibility, punctuality, consideration, and spect for education, along with the boys send to school. What Dr. Martin says m good sense.

CLAUDE L. ALLEN,

Headmaster
Hebron Academy
Hebron, Maine

INTELLECTUAL FOUNDATION OF FAITH

By Henry Nelson Wieman. Philosophical brary, 1961. 212 pp. $3.75.

"How discover and induce men to com themselves to what saves man as he can save himself . . ."? This is the issue which Wieman wrestles. While the table contents suggests a survey book—i.e., chap on Dewey, Brightman, Tillich and Barth— is, in fact, a closely argued presentation the author's religious viewpoint. Other tems are treated, but each treatment is occasion for elaboration of Wieman's faith "Creativity." Creativity is a process—a cess by which man relates to man and to environing world. Involved is expansion: human knowledge, human control, human ception of good and evil, and human un standing of self and other selves. Com ment to creativity produces a sequence of sonal and social transformations wherein on enabled to envision and achieve goals not viously conceivable.

Religion, according to Wieman, must cr conditions which will prompt the asking meaningful questions, questions leading to sonal commitment to the creative process. H he underscores the functional values in

yer, and the God Concept. Regard- latter, God becomes "Creative Pro- od acts to "save men as they cannot mselves." Obedience to God is com- to "Process." The value of this book e present reviewer—is its demonstra- t a Christian liberal *can* wrestle with s raised by Confessional Theology, and ivistic empiricism *can* be relevant in of such issues. If the book has a s it is that the latter chapters tend me overspecific "blueprints" for the

ROBERT M. BOWMAN

ngregational-Unitarian Church
llins, Colorado

THIS WORLD AND THE BEYOND

lolph Bultmann. Scribner's, 1960. 248 . $3.50.

many of us American preachers have d to "preach from the Bible." We say not "bibliolaters." We like to think we the "living Word" out of the times for es. For any of us that has belabored int of view, a book of sermons like this, must." In these Marburg sermons we he gospel in its timeless dimensions, d with relevance for the human situa- nether in peace or war,—in Europe or America.

ronting Paul on Mar's Hill, we are led raise our own sad situation. We might l to wait before the altar of the Un- How impressed we are with our great dge. Yet great *self-knowledge* is want- We have almost a god-like capacity to ngs done, yet there is so much we do ow and so much we cannot do. We ortals, frail and finite. For our soul's and the well-being of the world, it will ll for us to stand naked before the Father of our Lord Jesus Christ. Our *self-sufficiency* is this preacher's constant theme. It represents our peril. Have another look at the Pharisee and the Publican. Our human demand for recognition is innate, yet this trait has turned into an obsession. The Pharisee in us all has made of us an unhappy lot. We need to cultivate the Publican. It is he who knows that of all deception *self-deception* is the worst. He has admitted that he is fooling nobody. He has lowered his eyes before God. Only such a man is aware he need lower his eyes before no man. Our *self-absorption* is both our sin and our crime against the community and the world. Invited to the Great Banquet of God, we make our excuses. We beg off and go to prove our horsepower, tending all the myriad items of big business—little business. So it is that God's great summons is overlooked. It is right here where Bultmann interjects—"Germany is no longer a Christian nation!" . . . When the miraculous catch of fish is treated, we are not left bogged down with consideration of a questionable miracle. We are brought directly to the point. The real miracle is pointed up. A bumptious soul is brought to his great moment of *self-mortification*—"Depart from me, I am a sinful man." A soul has been caught by God,—a great *self-surrender* has been made. Here is the real miracle. It is when a man gives up to God that he finds himself involved in a great partnership. Then things begin to happen. This is what the preacher gets out of Jesus' words—"It is expedient for you that I go away." Let a man feel truly "forsaken"—perhaps smarting under the hostility of an anxious, embittered world; then it is that something inside him wakes up. He is no longer alone. *Self-reliance* has perished. He is in partnership with God—his Creator. Plainly creation is groaning and travailing still, but now mainly in the design and desire of God to bring into being men and women whose souls are alive with the love of God revealed in Jesus Christ. Here indeed is a gospel of hope and promise for this world—from beyond this world.

RICHARD F. BEYER

Congregational Church
St. Albans, Vermont

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